THE CHURCHMAN.

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For the Churchman.

Lays of the Ancient Church.

NO. VIII.

Christmas Communion.

"The glory of Lebanon shall come unto thee; the fir-tree, the pine and the box together to beautify the place of my sanctuary."—Esaias xl. 13.

Deck the holy Temple
Where we praise and pray!
Jesus our example
Came on earth to-day.
From the hill top fertile,
Bows the Cedar tall;
Box and fir and myrtle
Beautify the wall.

Up the column trailing,
Goes the ivy vine;
Round the chancel-railing
Wreathes the scented pine.
Fair in silver brightness,
Lo, the ready feast,
Radiant in his whiteness,
Stands the surpliced priest.

God o'er all addressing,
He with heav'nward eyes
Asks the Father's blessing
On the Sacrifice.
Lays the blest oblation
On the altar there,
And the consecration
Utters in a prayer.

Then the spirit learneth
Of that matchless food;
Bread to Body turneth,
Wine becometh Blood.
From the holy Housel
Streams a radiance wide;
For a new espousal
Christ hath sought the Bride.

Let the stern lip falter,
Let the proud knee bow;
On the blessed altar
Jesus standeth now!
In His Sanctuary
Praise the Incarnate Word!
Let each soul, with Mary,
"Magnify the Lord!"*

Simeon's song and Anna's
Tremble 'mid the palms:
Peal the sweet Hosannas,
Chant the solemn psalms.
Chant to Him who ranked us
Sons and Servants both—
Sanctus, Sanctus, Sanctus
Deus Sabaoth!

Homeward then and ponder
How all gifts above,
Priceless, full of wonder,
Is our Saviour's love.
Thus on each December,
Let your guilt and pride,
Fade as you remember
Christ was born and died! Acolitis.

* "Seeming to hear amid the tones of the '*Treisagion*' and the '*Magnificat*,' St. Simeon's '*Nunc dimittis*' and St. Anna's thanksgiving."—*Faber's Foreign Churches and People.*

From the Christian Remembrancer.

Recent Proceedings at Oxford.

It is undeniable, that the occurrences of the ast few months have placed the Oxford Hebdomadal Board in a particular position, and a very formal, fixed, and definite one towards the Catholic movement in our Church. It has long taken its side; indeed, it has had no new position to assume; its line has been clear from the first; but the last half year has fully matured, completed, and manifested it. It is a remark that any reader of history must make, that every movement, religious or political, that takes place in the world, finds the opposition to it, sooner or later, centering in some one particular spot. The movement creates vague sensations at first, hurried fears and sharp disgusts; but these feelings are scattered over a surface, and break out unconnectedly and casually. One person objects here, another there; the feeling spreads over a large field enough, and and a broad diffused animus expresses itself as it can. This continues for some time, and the opposition goes on more as irregular appetency, than as actual force. It has no centre, no channel, no form, or body. It acts by disjointed efforts and ebullitions, and speaks through scattered mouths, and beats the air. But, by degrees, this opposition grows into shape, and comes to a point. Some knot, that there happens to be somewhere amid the loose mass, affords a beginning to concentration, and acts as a nucleus. It does not much signify what the knot is, so long as there is one. It does for a centre. Persons, here and there, begin to consider themselves represented by it, and to attach themselves and their influence to it. It attracts attention, and its operations are watched. People ask one another what this knot is doing, and a sort of tacit consent points to it as the agent and executive in the cause. In the course of a few years, the antagonistic feeling, from being a rambling and diffused one, has found a local habitation, and we look round, after an interval, and find that a particular Board, or knot of some sort, is occupying a regular post, and considered to be carrying on matters against the opponent. A regular movement, of whatever kind, is sure to evoke, sooner or later, its regular antagonist; and of the Catholic movement in this country, the Oxford movement, or whatever name we give it, the formal antagonist that has been evoked is the Hebdomadal Board. Whether not their functions in the matter will pass, as time goes on, into higher hands, and some future stage in the struggle elicit some even more formidable centre of opposition, we do not now inquire. We are speaking of the time present. The Hebdomadal Board is the first nucleus which the chances of things have brought into action against our Church-revival. It has assumed a definite position, and the Church cause knows who its present antagonist is.

The proceedings that have recently taken place, we say, have brought out and consummated this feature in the Hebdomadal Board. A signal, formal, and mature theological antagonism is certainly given, when one side tries openly to expel the other by a Test. This boundary has been crossed. This overt act has been taken. The stage of mere controversy is over. The Hebdomadal Board stand in the very ultimate attitude which opposition can assume. A new test has been positively proposed by them, the evident and obvious object of which was, the removal of persons of the theological school which they oppose from the University. The Board has made a distinct attempt, in the direction of actual *force;* and has aimed at getting a power into its hands which would end the struggle without appeal, so far as the Oxford field was concerned. Without going into details, we only observe this fact at present: and we repeat that, whereas the Board has taken a course against the Church movement from the first, and shown its feeling time after time in definite measures they have proposed to Convocation; the late project of the New Test has brought this line to a climax, and exhibited the Board as that movement's formal and regular antagonist.

And now, who is this antagonist? we must ask. We see an agent—the next step is to make some inquiries about him. With these facts before our eyes, and with this undisguised attitude which the Board have taken before us, it becomes a most important preliminary point to ask what that Board is. What do we mean when we say that the Board does this, and the Board does that? What is the Board? When the Board does its work, who is it that does it? what is it that does it? What is that influence from which these measures have proceeded? What is that actual *animus* which these attempts represent and embody? What are the heads at work? What is the real agency to which these proceedings are to be attributed? The Hebdomadal Board has acted, but who is the Hebdomadal Board?

It is quite necessary to have a clear understanding on this point, in order to put the real truth and matter-of-fact before persons' eyes. A plain statement of any proceedings, as they really are, should include in it some information about the agents. The agent is part of the fact itself: as the motive of an action is part of an action. We are extremely apt however clear any line of proceeding may be, to have mistaken or hazy views of it, till we know from what quarter it really originates. The men are part of the measures; and when a thing is done, it is certainly only a fair question to ask who has done it. The rule holds good, especially in the present case. Such a prestige accompanies—and quite properly so—an old-standing institution like the Hebdomadal Board, that, however persons may suspect the actual measures which issue from it, they feel it difficult to believe that such a Board can be the opponent of Church principles. The imagination is impressed by an array of academical dignitaries; and the coalition of High Churchmanship and university station has been taken for granted so long as a natural and necessary one, that it is difficult now fairly to sever it in our ideas, and to believe that a Board of twenty-four Doctors of Divinity can take positively the side of Low Churchmanship and latitudinarianism against a Church movement.

The question is solved without much difficulty. We talk about a Board acting, and a body doing things; but the fact is, that in every Board, or body of any kind, it is always some one or two who do the work; and the Board, when it acts, represents their agency. No public board, council, or committee that ever existed, ever acted as the genuine aggregate of the members which composed it. And to suppose that the resolutions which the Hebdomadal Board at Oxford come to, proceed in an equal ratio of confluence from every head round the table, and are the proportionately-contributed product of the opinions and wishes of the twenty-four component members, is about as unreal a view to take of the operations of the Board, as to suppose that an act of Parliament represented the equally contributed and collective sagacity of the 568 members of the House of Commons. Nature, when any thing practical is to be done, dislikes numbers. They stand in the way. If they are there, they must be managed; but they are so much material of difficulty to be disposed of. Twenty-four members of an acting and working Board are almost twenty-three too much. Boards, councils, committees, are made to be managed: that is their natural destination. Their functions are not very much more than those of machinery. They are instruments, engines, in the hands of those who can work them. They rise up and take their stand on the public field for the purpose of giving effect to the aims of some one or two, and investing the designs of the sharper heads with the pomp and circumstance of authority. Authority is wanted: the constitution of a Board gives it; and the weight of its sanction makes up for cumbrousness of its machinery. We are stating nothing new. All the world knows the truth of what we say. Boards always have performed this office, and they always will. We think it quite proper that they should. We are finding no fault. Their utility depends upon this character. It is the only aspect in which they can be favorably viewed, and in which practical good can be expected from them. If all the members of Boards thought for themselves, the result would be that they would never act at all. It is quite necessary, upon general principles, that somebody should tell them what to do, and that they should attend to his suggestions. We are speaking of the general principle; we may lament the result in particular cases. The business of the world would be at a stand-still, if boards and bodies had not this habit.

Now we are only stating what is very well known throughout the University, a piece of almost as ordinary intelligence amongst Oxford men, as any common political fact in the world at large, when we say that Dr. Hawkins, with one or two members of an academical name, have the great directing influence at the Oxford Hebdomadal Board. It cannot be imagined that we mention this fact out of any feeling against Dr. Hawkins individually. He can have no objection to have a point, so creditable to his talents and activity, stated in the simple way in which we are now doing; though we have no doubt a sense of politeness to the Board at large will induce him to deny our complimentary accusation, should it ever meet his eye. It is, however, as perfectly understood that Dr. Hawkins is, to use the common expression, at the bottom of much that proceeds from the Hebdomadal Board, as that the Board meets on Mondays, and meets in the Delegates' room. There is a certain class of facts, which have no official warrant or judicial evidence connected with them, but which are fully and familiarly known as if they had: or more so. This is a fact of this sort. The University at large knows it, and it is appealed to in common conversation. We must confess ourselves rather surprised that he should retain such influence, after the plain mistakes into which he has more than once led the Board; but a clever, acute, argumentative person can afford to make mistakes of real policy; his influence depending, as it does, not at all on the success of his plans in the trial, but on his own skill and readiness in recommending them before hand.

Will those High-Churchmen and others, who have been hurrying up to Oxford lately to protect the University from the influence of new opinions, refresh their memories, and attend to some points which seem to show what school, under the idea of protecting orthodoxy, they have really and in truth been supporting: and what influence, and whose call, under the name of the Oxford Hebdomadal Board, they have really been obeying?

Dr. Hawkins has occupied, we believe, from the very first commencement of his theological life, a definite and marked, though subordinate, place in a select and distinguished circle, of which Dr. Copleston and Dr. Whately in the University, and latterly, Dr. Arnold and the Chevalier Bunsen out of it, were the great ornaments; a circle, we may add, from which much of our hodiernal latitudinarianism has emanated. One who remembers Oxford some years ago, or, if his memory should not stretch so far back, the reader of Arnold's Correspondence, will know what theological prospects animated them, and the line which they had before them. As the first and most intellectual University circle of that particular time, they fully appreciated and felt their position. They seemed to have the world before them, and they theorized with all the ease and freedom of minds that saw in the English Church no restraining system whatever, but simply the image of themselves, and of what they intended to make it. They had a latitudinarian type in their minds which they fitted on to the system in which they were, and they viewed the whole Church as gradually coming over to them, and waited philosophically for its certain development upon their standard. The members of this circle, indeed, were far from being all of them of the same complexion of liberalism. Dr. Arnold held a warm enthusiastic electicism, and had a passion for comprehension; Dr. Whately and Dr. Hawkins approached more to ordinary utilitarians. The residence of Dr. Copleston and Dr. Whately at Oxford formed a literary nucleus for the time, and dispensed sunshine and patronage to the rising school. They left the scene, however, and Dr. Hawkins became the representative of their influence in it.

Throughout the stirring and eventful period which followed, Dr. Hawkins sided actively and uniformly with the liberal movements in the place. In 1835, the great tide of liberalism which had been threatening the country, showed itself in the University in the shape of an attempt to abolish subscription to the Thirty-nine Articles at matriculation. The Provost of Oriel was the great supporter of that attempt. The Subscription question was followed by the Hampden question. The Provost of Oriel was the great supporter of Dr. Hampden. Since that time the liberalism of Dr. Hawkins has acted under the shelter which an opposition to an unpopular theology affords. But with respect to the whole tractarian controversy, it must be remembered, that *his* opposition to those principles, whatever that of others might be, was a liberal one. There may have been much to cover, but there has been nothing at all to undo the plain original basis upon which Dr. Hawkins started. The plain latitudinarian direction of his first movements, which every one of his subsequent steps has followed up, must supply the hypothesis to explain *his* course, however others may feel that they have opposed upon a different one. The revival of the Hampden question six years after the act of censure had passed, came in as if on purpose to show the continuous liberalism upon which he and his circle had been proceeding all along, and let out the secret of their real theological direction and scope. This constant recurring connexion with Dr. Hampden is a significant feature. Such is the state of the case as regards Dr. Hawkins. He has never concealed his bias and line of opinions; and we are only stating here what he himself would be quite willing to allow. His public line has been that of a theological liberal, and this is all that we want to say of him.

Dr. Hawkins, it is well known, has been aiming at some Test for a long time. He has been feeling his way to one. He has used one—so far as an unauthoritative use of one could be made—in his own college for some years; and the candidate for the fellowship, the tutorship, the college-living, has been made to undergo a previous scrutiny as to his agreement or disagreement with No. 90. And he has been the only head of a college who has done this. A Test has been his particular "hobby;" if we may call it so. Now comes the more mature and open stage of the policy. The Hebdomadal Board has been made to adopt it, and propose it to Convocation; and the project has left the interior of Oriel, to try its chance on the open field of the University.

We do not think if the members of the Hebdomadal Board who voted on the occasion of the New Test, had voted independently of that influence which encountered them in their room of meeting, had voted simply upon the feelings which they had as private persons, and given their opinion from the privacy of their studies or firesides, and not from the Delegates' room, that they would have promulgated that measure. Many would have been prevented from doing so by those natural, common feelings of kindness, which preëminently belong to them in the private sphere of their own colleges, and by that indisposition to commotion and stir which men in station have, and should have. We are certain that the majority of them—their characters, now so familiar to the University, speak for the fact—would not of themselves have been inclined to so strong and violent a course. But a body of twenty-four heads of colleges and halls, is not exempt from the general laws of corporate organization. They fall into a prepared arrangement, they yield to those who will take the trouble to get up a plan and arguments beforehand. They accept propositions which come framed and whole from the inner circle of debate, and which present at once the claims of a definite paper existence to their eyes. They may feel certain objections, but they cannot state them half so readily as the others can answer them. A person who can talk connectedly and pointedly must always have great power at a Board. It is unpleasant to engage in dispute with such an arguer, and persons unconsciously fall back, and allow the wedge to make its way.

Let the plain truth, then, be known. "We come up to support the Board," persons say; and the Board is the shield which covers every attempt which proceeds from this quarter upon the doctrine of the Church. An academical council, an array of dignitaries, forms an image in men's minds to which they accommodate themselves, and which acts as an impressive and satisfying rationale of the case. A vague pictorial notion of a Board possesses them. Such persons should know what the Board is, and how it acts. If it is a real Board, and not a picture of one, it has some real way in which it acts. It moves in one fashion or another. Its operations go on upon this influence or upon that. Somebody moves it, or somebody does not move it. Wherever there is action, there must be a way in which it takes place. A man walks; and he walks in some one way or other: he stands; and he stands in some one position or other. There is no such thing as abstract walking or standing, apart from the mode of it: as a board acting, and not having its mode and process of acting. Such is the mode and process in the present case. Such has been the *principium motus*, the spring of action, from which the Hebdomadal Board's course has proceeded. Dr. Hawkins has been very successful in making it express his own theology, adopt his views, and act as his organ. As we say, Boards naturally act as organs, they admit some influence or other into them, which becomes predominant, and makes them expressions of itself; and the consequence is, a particular *animus* of the Board, as such, distinct from that of its individual members, taken separately. Here is the influence, here is the *animus*, in the present case. Let those who are satisfied with the feeling that they support established authority, be told what influence they are really following, under the surface of the Board. In following the latter they are following that which moves it; and that which moves the Board has been a direct liberalizing influence, intimately connected with the school of Dr. Whately and Dr. Hampden, and with the regular formed latitudinarianism of the day.

Our Oxford readers will excuse us for explaining a state of things which they understand so well, and clearing the view for the benefit of those whose distance from the scene makes one mixed hazy object of the whole. The cause of the Church and of orthodox doctrine has labored under a disadvantage in the opposition in which it has been placed to an old and respectable University institution; and has acquired, in consequence, among a number of quiet persons, a revolutionizing character—a character for unsettling Church orthodoxy, instead of maintaining and defending that orthodoxy which it is its especial vital aim to do. But a view of the real influence at work in that Board at once turns the tables on this head, and shows at once who are the true representatives of the old spirit in the Church and the University, and who are its opposers.

Signs of the Times in New England.

Mr. Editor,—I have long been an interested observer of the changes which are so rapidly taking place among our Congregational brethren, as recorded from time to time in your paper. It was Dr. Increase Mather, I believe, who, in 1702, seeing the declension which had even then commenced among the sons of the Puritans, wrote a book entitled "the Glory departing from New England;" but could that venerable man revisit these ancient seats of Congregationalism, what would he say? If he recognized them at all, he would surely be constrained to repeat his "Ichabod!"

This is not written in a spirit of satire, but as an introduction to a solemn truth, which it will require but a few words to establish.

Whoever will take the pains to read the Westminster Assembly's "Confession of Faith" and the articles usually called "the Saybrook Platform," and will compare the "New England Theology" of our day with the same, will see at once that the sons of the Puritans have improved upon the divinity of their fathers, nearly as much as they had upon that of the Church. The grave tenets which were all one with the Gospel, in the faith of "the Pilgrims," are now absolutely *ridiculed*, by the very men who sing their memories at the annual bacchanalia of the 22d of December.

Whoever will take the pains to read the IV. and V. Books of Hooker's Ecclesiastical Polity, will see how laboriously one of the finest minds that God ever made, was obliged, in answer to the published assaults of the Puritans, to defend, from Holy Scripture, and the writings of the fathers, as well as by analogy and reason, certain peculiarities of the Church, on account of which they justified their unhappy schism. Among these were, the Building of elegant and architectural Churches—the Use of Organs—the Use of Chants and Psalms and Anthems—the Use of Vestments—the Sign of the Cross—stated Feasts and Fasts—the Reading of Holy Scripture, as part of the public worship of God—and solemn Rites of Burial; these, with others.

It is well known that a New England minister has lately set forth a Burial Service; Organs, we believe, are to be found in most of the meeting-houses in Hartford; Anthems and Chants are very commonly attempted; some New England ministers wear at least the gown; Lessons from Scripture are now said to be commonly read; the old meeting-houses in several places have been replaced by sumptuous Gothic edifices; and a congregational minister lately informed us, that in a certain New England town, the very respectable meeting-house is to be pulled down, and a building erected, in all respects resembling those intended for Liturgical worship; that is to say, in Gothic—which only harmonizes with ritual solemnities; and with a chancel and table placed so as to look like an altar! Nor is this all, for the spire is actually to be surmounted by the once detested Sign of the Cross.

Now, in all seriousness, what says such a commentary upon professed veneration for the Puritans? When, in faith and worship such marked disregard is shown to all that was pretended in justification of the original schism—what justification now remains? If these things are good, why was the Church of England declared Popish on their account?

In the great doctrines of Original Sin, the Trinity, &c., the Church is still as she was when the Puritans professed to approve her *Doctrinal articles.* But the sons of the Pilgrims have now so refined their theology on these points, that we verily believe, as we said, that could their fathers rise from the dead, they would now prefer the Church from whose sound faith and conservative discipline, they unhappily severed their children.

Meantime all these signs of the times should encourage Churchmen. There is a deep and mighty yearning in New England, after that Faith and those forms which were made for the human soul; and without which the Christian soul is unquiet, though it knows not why. Let us consistently set them forth, and we shall yet see wondrous things.—*Calendar.*

Communications.

For the Churchman.

The Teachings of the Church.

No. 2.—*Their Power.*

In my last letter I laid down the principles upon which I conceive the teachings of the Church to go. I asserted the fact that by reason of her very being, not in a single way as the sects or by one instrumentality only does she teach, but that to those within her fold the one harmonious and consistent body of the truth is conveyed and applied in and by a multiplicity of channels and means. This, of course, is a thing the sectarian will deny, and the mere worldling scoff and scorn at, yet still it is a truth, and a fact of which we Churchmen are convinced by our own personal knowledge, of which we may in every day life recognize the workings upon ourselves in a thousand circumstances;—small and minute they may be in their influences, and yet all these telling upon us mentally and morally in one direction, and in one only. We see it, too, in the thousand discordancies of those around us in the fact that with them multiplicity of action and influences tends to discord, and with us to increasing harmony and unity; and by and by it shall be manifest to the whole world. In the mean time there is no need for us to deny the existence of that which we feel working upon us and can see, because our neighbor whose interest it is to deny it does so, and being moreover stone-blind cannot see with the aid of any spectacles we can make for him.

As an illustration, however, of this oneness of the Church's teachings and its power, I would point out to Churchmen a distinction which every one can see between Church-families and those of the sects. As a family of sectarians, they are divided between professors and non-professors. The professors among them are often of as many different sects as there are individuals. The non-professors, what are they? One declares himself a Universalist because he does not wish to be a Christian after the fashion of his father, and does not want to be called an infidel; another something else. There is no attachment to the society to which their parents belonged, often an apathetic coolness towards it—a wish to escape from being Methodists or Baptists or Presbyterians in any way they can. And this we have seen to be the case even with the children of pious parents who have done their best. Natural is it that it should be so, for infancy and childhood are good judges of the oneness of religious truth; they feel the presence of carnality and cant and insincerity a great deal more than grown up minds do. In fact the children of sectarians are the strongest evidence against sectarianism; the rising generation is the best evidence of its falsehood to human nature and to God.

Let us look then to Church families under the same conditions, and no such thing is found there. The Church, because her teaching is not as the teaching of the sects, has a power of attaching all to her. Young and old, parents and children, our families are all Churchmen. Those among them that are communicants feel that in her there is the amplest nutriment, the widest scope for the feelings of the truly religious heart. The disobedient, even they, whilst they do not obey the injunctions, feel not themselves to be neutrals as do the non-professors in sectarian families, for her baptism is upon them, and ten thousand times from the dawn of reason till its maturity has their conscience affirmed their baptismal vows, and asserted the reality of their privileges. They do not, therefore, feel themselves neutral and free to pick and choose their own position, but disobedient and rebellious children, still children although disobedient.

Nay, I will go further than this. I will say that even over the wicked and hardened in life and heart her power extends; they are forced to admire and love her just as the filial sense, the sense of love and respect for parents will survive even in the basest and most corrupt. Well may it be so in the Church, for that Mother instead of saying to such persons, 'Oh you have backslidden; you are now no Christian, although you were one six months ago, you must get started out again at the next meeting.' Instead of this she says, 'You are a Christian still, wicked and in rebellion against God. Thus and so have you done against God's laws, which are the laws of your citizenship in the heavenly Jerusalem, and thus and so must you do to recover your position, if you repent and are grieved at your fall.' Again: her power over her children increases with their years and leaves them not while life remains. I have known in their old age a good many of other denominations, who having been in their youth and middle age zealous and even enthusiastic church members in one sect or another, then in their more advanced years having, from one cause or the other, often slight enough, taken offence, have very coolly left the denomination to which they belonged, and continued ever after 'unattached,' to use a military phrase, very pious persons in their own estimation, and yet belonging to no one denomination. Was such a thing ever seen yet of a pious Churchman in his old age? Such is the power of the Church over her baptized children.*

Now what is the cause of this innocent attachment to the Church of all ages, all classes, and all professions, of those who have been baptized into her? What influence is that which reaches them all and what is the origin of it? It is not that we are a majority, and that our sentiments so tinge and imbue the waters of public opinion that no one can escape their pervading influences, (though even this shall come by and by,) for we are but a small minority. It is not that although a minority we are looked up to by others professing Christianity with respect and admiration; for none are more despised, reviled, and hated. It is not that we have a burning and consuming zeal, for alas! we are too cold and apathetic. Nor is it that we are more careful in the duties the Church binds upon us than others in theirs. Not this, nor these, nor any reason in ourselves or from our merits as individuals, but simply that we are in the Church baptized with her baptism; and this implies 'baptized into one spirit.'

It implies the one Holy Spirit of God working upon each individual in the Church to which He was promised; and as a consequence of this the 'Spirit of the Church'—a spirit of oneness far-reaching, all-pervading, imbuing with reverence and knowledge and love all 'the living stones of the temple.' This is the instrument, the first and great instrument of the 'Church's teachings,' the 'Spirit of the Church.'

W. A.

* One exception, however, I would make to this in those who have gone over to the sects and renounced her baptism by being baptized among them. Several such I have known, and I believe few such have ever returned again or ever can return to her fold. To this I conceive the text in Hebrews refers which says 'it is impossible for those who have been *once enlightened* and *once tasted of the heavenly gift*, and been *made partakers of the Holy Ghost* . . . if they fall away, to renew them again to repentance,' &c. Heb. vi. 4.

It is a well known fact to all conversant with Christian antiquity and the writings of the Fathers that these phrases above marked are exclusively idiomatic, applied to the several stages of Christian profession. To 'be illuminated' was a phrase from the beginning for 'to be baptized,' which is conceded even by Grotius, and expressly affirmed by Hammond and others to be the true sense of St. Paul himself in the passage.

For the Churchman.

Tracts for the Seasons.

NO. XXIV.

There probably "was never any thing by the wit of man devised"* which has been blessed with so many tokens of divine favor as the Book of Common Prayer of the Church in England and America. I say *the Book;* for except in mere circumstantials, affecting principle not at all, and form in a very unimportant degree, the two Books are one. Among those tokens is gratefully to be reckoned the harmlessness of the hostile attacks which have been constantly made upon it by so many generations of opponents. These have necessarily been, and to this day are, such *vain repetitions* of what Hooker answered so triumphantly nearly three hundred years ago, that it is difficult to say whether we should be most surprised at the tenacity with which they are adhered to, or the concern they give to members of the Church. The latter is meant, not in reference to the objectors themselves. Their position as such cannot but give concern to the enlightened and devout friends of the liturgy, because of what it shows of spiritual attainment, perception, and sensibility, if not principle. The indications, however, of the good providence and grace of God, manifested by the history and observation of the results of attacks upon the liturgy, should remove from the Christian mind all apprehension of danger to *it* from the treatment thus bestowed upon it.

Great solicitude is sometimes manifested by very worthy and pious people to conciliate objectors to the liturgy by endeavoring to show that it is not fairly obnoxious to their faulting, nor at variance with their own religious principles, views, and feelings. It is here humbly conceived that there is an insurmountable difficulty in the way of any material success in such efforts to vindicate the Prayer Book, and commend it to regard.

The Prayer Book comprises a *system* of doctrinal and practical theology, of which every part belongs to every other; each part depending for its consistency, and a just appreciation of its real intent and bearing, upon every other. That system is the *Catholic*, or in other words, the *genuine Gospel* system in its integrity. It is not to be expected that those who hold principles or views at variance with this system, can duly appreciate the liturgy, or cherish an enlightened approbation of it. Until, by God's grace, they attain to a more correct knowledge, and a more just appreciation of the Gospel, they can hardly be expected to approve understandingly of the liturgy. That they may do so should be the subject of the Church's effort, and her members should do faithfully what in them lies to encourage and aid her herein. Her *Catholic system* should be carried out, in its integrity and all its peculiarities, for *its own sake*, and not for the purpose of showing, or of trying, how far it may be accommodated to other systems. It has its own views, for instance, of the nature and offices of Christ, of regeneration, of justification, of spiritual influence, of sacramental and sacerdotal agency, of the apostolical succession, of the true nature, value, and efficacy of ordinances, of the full sense in which the Gospel is indeed "the *mystery* of the faith," and of other points nearly connected with the evangelical character, privileges, duties, and hopes. And most confidently may the candid inquirer be referred to the incessant use in the offices of the liturgy, of large portions of the inspired text, and the interweaving therewith of its doctrines and precepts, to prove that the views of the Prayer Book are true *Gospel* views on all these solemn and momentous points.

What we ask in justice to the Church and its Liturgy is, that that book be seriously and carefully studied with the single and unprejudiced view of learning exactly what it is. For until it is well understood in its fulness and integrity, its religious *system* thoroughly received, and its true *spirit* imbibed, its excellences cannot be properly appreciated; and efforts to meet objections to it will ever have to encounter the serious obstacle referred to in 1 Corinthians ii. 14, "the natural man receiveth not the things of the Spirit of God, because they are spiritually discerned."

The plan most promising success, of commending the liturgy to the favorable regards of the intelligent and pious, and thus seeking to extend the best spiritual blessings to individuals and the community, is to endeavor to have *the general scope* of its principles, spirit, and requirements well understood, rather than to attempt to controvert *special objections* by *special defences.* And this should be done, *as an insulated work*, divested of all references to sectarian peculiarities; not to show its congruity with other systems, but simply to show it as it is in itself. It is a violation of this rule, for instance, and a hinderance to the cause of truth, to be governed by a desire of conciliating others, by showing how far their views of Christian liberality, or of a change of heart, or of justification, or of a revival of spiritual influences, are sanctioned by the Prayer Book. We should endeavor, without any reference to them or their opinions, to ascertain what light the liturgy throws on these points, and should judge of the bearing on them of particular parts by comparing them not with extraneous systems, but with *its own general scope and tenor.* That the conciliation and union designed to be promoted by the other course, *are not so*, but a very different result attained, is matter of every day's experience. The often well-meant effort to make it appear that favorite sectarian views are rather sanctioned than opposed by the liturgy, may occasion indeed a lauding of its sys-

* Preface to the Book of Common Prayer of the Church of England.

tem in those points, and a taking of willing advantage of whatever appearance there may be of division in our own body because of sympathies and amalgamations thus formed and encouraged; but even this renders still more malign the impression made by the alleged inconsistency of not maintaining *full* fellowship and intercommunion with brethren thus believed to participate in the *best* and *most important* characteristics of the Church. *Use* will be made of concession as far as it goes, but sentiments other than those of respect and confidence be cherished because of the inconsistency of not going to the assumed proper extent of Christian charity and evangelical brotherhood.

As for extending the blessings of the liturgy to *others*, the most efficient plan is to endeavor to interest *their* judgments and their hearts in the whole Gospel scheme therein embodied; *so is* a serious study of the volume the true method of attaining *ourselves* to a just appreciation of it. There is among us a great extent of attachment to the Prayer Book as a matter of taste, often devotional taste; because of the remedy it provides for the multiplied moral and spiritual evils flowing from the unrestrained indulgence in social worship of enthusiastic feelings and fanatical impulses; because of the wholesome check it imposes upon the rampant spirit of sect, dissention, and division; and because it is an essential and efficient element in a general system of order and conservatism.

Such are valid and good grounds of preference; but they stop far short of the full and fair claims of the liturgy. These present a purity and efficiency of spiritual character and energy which make it, when well understood by the heart that the Spirit of God hath sanctified, His Church's best instrument and aid in elucidating and enforcing the precepts of evangelical holiness and virtue, and in guiding the feet of the Christian pilgrim into their ways of pleasantness and paths of peace.

That such may be the views cherished of the liturgy, and such the character of our attachment to it, should be the perpetual object of our prayers and efforts. The humble disciple who truly rests on the promises of Christ, and has his heart formed and controlled by the genuine faith of the Gospel, loves to think of the benefit that would thence accrue to every interest that should be dear to man in his individual and social capacity, as a moral, spiritual, and immortal being.

The true spirit and meaning of the liturgy thus imbibed, will divest of the aspect of formalism its various provisions for the acts and ceremonials whereby it would interest the outer man in homage to his God and Saviour, and secure to it the solemn, impressive, and edifying character of the beauty of holiness. You never hear one who brings to our ritual a mind enlightened and a heart interested in its true spiritual import, complain of its formality, or of the senseless or unmeaning nature of its rubrical requisitions or well established usages. To such a heart these invest the divine service with an outward reality, a comely form, a loveliness and attractiveness, which draw to a notice and just appreciation of the living soul and sanctified spirit which they enshrine, win the sympathies into a participation of them, and meet those yearnings which the devout soul always feels in behalf of its physical companion, after a sober and godly sort, instead of the miserable counterfeit of unintelligible mummery, animal excitement, indecent and disorderly vociferation, or sanctimonious grimace.

Of "every sincere Christian," it may reasonably be asked, in the language of the Church in the preface to the Prayer Book—and it is all that we need ask of him—that he examine the volume "with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with His blessing every endeavor for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ our blessed Lord and Saviour."

Let those who come to worship according to this ritual, if they would judge of it aright, make duly grateful use of it, derive from it the spiritual comfort and benefit with the means of which it is so richly fraught, and have the offering it provides come up with acceptance before God through man's Advocate at His throne, pray fervently, and with consistent faithful yielding and devoting of their hearts to the object, that they may have "grace to serve" their Maker "with reverence and godly fear;" may be affected "with an awful apprehension of" His "divine majesty, and a deep sense of their own unworthiness; that so approaching" the "sanctuary with lowliness and devotion, and coming before" God "with clean thoughts and pure hearts, with bodies undefiled and minds sanctified, they may always perform a service acceptable to" Him "through Jesus Christ."

Such hallowed principles, views, and feelings prevailing, the liturgy would fast win humble and devout Christians into the hallowed bonds of Catholic unity, to the effectual subduing of the miserable spirit of sect and strife, and would be the means of enlarging and strengthening among those who are happily within the apostle's fellowship, the influence of the true faith, the earnest devotion, and the pure and holy charity of the Gospel; and godly concord, unity, and love would again be the characteristics of the followers of the Lamb, and peace, quietness, and prosperity bless the Church.

There are sacred decencies and proprieties of observance growing out of the provisions and spirit of the liturgy, by devout and reverent attention to which the members of the Church may, by God's blessing, very essentially contribute to its influence and usefulness.

The first that will be mentioned is, that the worshippers be careful to be in time not only for the *commencement of the service*, but also for preparatory exercises of reflection and meditation. This is urged by a variety of considerations. The order and solemnity of pnblic worship are violated by late attendance, and the devotions of others disturbed. The faulty individual too precludes himself from engaging in that quiet meditation and secret prayer which are so valuable a preparation for the services of the sanctuary, and often from that penitential confession of sins which is properly the sinner's first exercise when he comes before the throne of the heavenly grace, and from being a subject of that declaring and pronouncing of the absolution and remission of the sins of all those who truly repent and unfeignedly believe the Holy Gospel, for which God hath given power and commandment to His ministers.

In Church, the mind should never be willingly drawn from a religious frame. While the divine service is in progress, its several parts will, of course, suggest the proper mental occupation. Before the commencement of the service, besides private prayer for divine presence, compassion, direction, assistance, and blessing, and also at such intervals as may from time to time occur, the perusal of the Bible or Prayer Book will be a very proper means of checking any wandering disposition which may come over the mind; and there should especially be avoided all conduct of a light or worldly character, whether in looking at those who come into church, in the recognition of friends, in conversation, or otherwise[*]

The observance of the rules of the Church respecting *posture* in public worship is important. They are founded in human nature, in obvious propriety, and in Scripture authority. The wilful neglect of them, or a careless, indifferent, or slothful manner of conforming to them, can hardly comport with a truly devotional frame of mind.

The particular in this respect most usually neglected is *kneeling in prayer*. It may safely be presumed that the *propriety* of this will be questioned by none; nor should there be any more question touching its *duty* when it is enjoined by the Church. And it well behooves those who refuse compliance, seriously to examine their own consciences whether pride, indevotion, or spiritual carelessness and indifference, do not lie at the bottom of their refusal. Unhappily indeed the influence of sectarian notions, so prevalent in the construction of our churches, and the mammon-spirit which thinks of pews mainly as a source of revenue, and therefore to be crowded as many as possible within a given space, are at variance herein with Catholic rule and usage, by often connecting no small degree of bodily discomfort with the good Christian duty of meekly kneeling on the knees. The truly devout worshipper, however, will not be easily deterred from the duty.[†]

Proper attention to the responses, is another part of the worshipper's duty deserving particular regard.

The good effect of it in fixing the devout attention of each individual, and in diffusing through the congregation the wholesome and edifying influences of religious sympathy, must be obvious. It cannot fail to be appreciated by the intelligent and pious mind which contrasts the effect produced on it by personal observation where there is a general, audible, and distinct response, with that produced by like observation where responses are either totally neglected, or made over to one leading voice, or hardly to be distinguished in the faint whisper which seems to speak shame of the glorious privilege of worshipping God.

The proper effect of the responses, and, in some parts of the service, still more clear and obvious propriety, require *entire silence* in the congregation during the parts of the service assigned to the minister alone. Here even a whispering audible participation is wrong. Some thoughtless people carry this impropriety even so far as to unite thus in the *absolution* and *benediction*.

At the close of the service, the Christian should avoid an unseemly appearance of haste to leave the house of God; a solemn secret act of devotion should offer to His Heavenly Father, through Christ, thanks for the privilege and opportunity of worship and instruction which have been enjoyed, and humble prayer for the pardon of deficiencies, for the acceptance of services, and for a blessing on all the holy exercises that have been performed; and care be taken not to depart from proper solemnity and reverence of deportment, and not to lose the frame of mind most favorable to permanent spiritual profiting by the occasion.

The author humbly hopes and prays that the principles and views presented in this tract may, besides their more immediate good effect, lead to zealous efforts to extend the blessings of our holy liturgy by the liberal encouragement of the Church's operations in this line. Not a single individual who is willing to examine that precious volume should be allowed any excuse for not doing so. In not a single congregation should the want of books be a hindrance to due participation in the services. All that can be done should be done to make it a subject of study in families, in chatechetical classes, and in schools. It is impossible to conceive the amount of good that might be expected by God's blessing, hence to flow to the Church, to the country, to society, and to individuals. The Church is ready with her agencies to this end. Let her members, as God gives them ability, use all diligence and faithfulness in strengthening her hands, and extending her operations.

But chief among the solicitudes of those to to whom God has given the blessing of such a liturgy, should be, that it be not given in vain touching their own profiting thereby in the soundness of their faith, and in the adorning of its doctrines by their virtuous and godly characters and lives. Mere outward formal worship, and that which leaves not a holy impress on their hearts and conduct, will avail nothing for their ultimate good, but rather increase their condemnation by the guilty inconsistency which it involves, or the hypocrisy and deceit with which it is connected. Observed, however, *in spirit and in truth*, the worship and ordinances of the Church on earth afford a foretaste of, and are a means of preparation for, the purer and holier devotion which sanctifies its blessed rest in paradise, and that still better and more exalted which awaits it in the triumphant glory of heaven.

B. T. O.

* The author has very pleasingly in his mind a particular congregation in which, more than in any other, he has witnessed the very general habit of taking the Bible or Prayer Book immediately after the introductory secret prayer, and continuing to peruse it until the minister commences the public service—an example worthy of all imitation.

† On the subject of posture, the author would advert to what he deems an impropriety at the ascription of glory to the Trinity with which, according to long continued and excellent usage, sermons are generally closed. Being *an act of praise*, the analogy of our services requires that the congregation should manifest their participation in it by "*standing*." The somewhat prevalent custom of assuming rather the posture of *prayer*, is not to be commended.

Selected for the Churchman.

A doctrine may be attended with great difficulties, very hard to be accounted for, and yet may be really true, and not contradictory to reason: which is evidently the case with respect to several important principles of what is called natural religion. The difficulty attending any doctrine in our manner of conceiving it, is not a proper argument against its truth, if we have otherwise sufficient evidence to convince us that that doctrine is true; and its being plainly asserted in a revelation proved to be divine is a sufficient evidence. For to acknowledge a divine revelation to have been given, and yet receive nothing upon the credit of it, nothing but what we can prove to be true, or at least highly probable, independently of that revelation, is a most absurd and inconsistent conduct. It is to make a divine testimony pass for nothing, and to pay no greater regard to a thing on account of its being divinely revealed, than if it had not been revealed at all.—*Leland.*

The strange eagerness so many have shown to subvert the credit and authority of the Gospel, should awaken in us a well conducted zeal for the interests of our holy religion, and should heighten our esteem for true uncorrupted Christianity as taught in the holy Scriptures. We can never be sufficiently thankful to God for so glorious an advantage as that of the light of the Gospel shining amoug us. This we should esteem the most valuable of all our privileges, and should regard every attempt to deprive us of it as an attempt to deprive us of our happiness and glory, and to bring us into darkness and misery; to rob good men of their noblest joys and comforts, the most powerful helps and the most animating motives to the practice of piety and virtue; and to free bad men from their apprehensions of the wrath of God and future punishment, and thereby remove the most effectual restraints to vice and wickedness. The cause of Christianity is the cause of God. Let us therefore take the most effectual methods in our power to maintain and to promote it. But a mere notional and speculative belief of Christianity will be of small avail. The principal care of those who profess it should be, to get their hearts and lives brought under the governing influence of its divine doctrines and excellent precepts, that it may not be merely an outward form, but a living principle within them.—*Ib.*

For the Churchman.

Bishop Seabury.

Mr. Editor,—Allow me to ask that you will do your best readers the favor of waiving personal considerations and allowing a place in your columns for the following extract from the Calendar:—

"Mr. Editor,—As one that is pleased with your frequent allusions to Bishop Seabury, I wish to say that there is *a general call in this Diocese for his biography and a full edition of his writings*. Why will not his distinguished grandson gratify us by preparing the desired work? or, if he does not intend to do it himself, why will he not put the matter into the hands of some one qualified for it, by talent and a due appreciation of Bishop Seabury's character and theology? A CONNECTICUT CHURCHMAN."

Nothing doubting, sir, that you will comply with my request, I take the liberty of adding that "A Connecticut Churchman" and his diocese are far from being alone. Bishop Seabury was eminently *the Father of our Church*. In his person was the first *completion of a Church* in our Republic. In his character and writings he has left us a legacy of which we may well be proud, and which we ought to hand down to all posterity.

The "*character*" of Bishop Seabury! His life was an eventful one.[*] Its history belongs to the Church, and the Church ought to have it. He was our *first Bishop*—the first who brought the apostolic succession to the United States. And under what circumstances did he bring it? His faith did not for a moment shrink from pious confidence that Christ would not be wanting in that love, and that manifestation of power, wherewith He will be with the apostolic succession always even unto the end of the world. Unmoved by discouraging appearances, he set his mind upon the everlasting covenant. Attached in judgment and in conscience to the ordinances of God's house, as given to His inspired ministers, and by them set forth in Scripture, and handed down for perpetual observance in the Church, he would not meet emergencies by even temporary recourse to human expedients at variance from those ordinances. Solemnly chosen by the ministry in one of our then independent commonwealths, and thus deeming himself called of God, to seek in their behalf the apostolic commission, he waited not to have the obvious difficulties in his way cleared up by the stately action of king, counsellors, lords, and commons. He went, in his Master's name, and in a truly apostolic spirit, to plead that Master's cause before the British Church. The section of that Church to which he naturally first looked was so enthralled by alliances and laws of civil policy, that its excellent prelates, however desirous themselves of acting in their purely spiritual and catholic character, were hindered by statutes of the realm. Although at sacrifices which none but hearts of *true men of God* would willingly encounter, he suffered the unchurchlike delays and disappointments hence arising, as long as even his own sense of duty required, and then turned to another branch of the British Church, not thus trammelled. There were true and holy Bishops who need ask no other question than what, in serious, conscientious, and prayerful consideration of all the circumstances of the new and interesting case before them, appeared to be their Lord's will respecting it. Satisfied on this point, they proceeded accordingly; and long before negotiations from other portions of our land with the *State* department of the English Church, had paved the way for *easy action*, Seabury's toils and labors and sacrifices had, by God's blessing, prepared *his own way*, and *he was here our first Bishop*. He and his true hearted flock were also meditating a further application to the same source, in order to secure the number of Bishops, which by ancient catholic usage is proper for the conveyance of the apostolic succession. Doubtless his own success in Scotland, and this further design of procuring consecration there for two other Bishops, laid the other sections of our Church, and those especially interested in their movements, under lasting obligation to him for having facilitated their obtaining of the same boon from England.

Such was our Patriarch. The circumstances that have been glanced at must, from their very nature, have been connected with others that would all go to illustrate a virtuousness of purpose, a conscientiousness of devotion, a strength of faith, a soundness of principle, and an undeviating consistency, which, in harmony as they were with his whole life, invest his character with an interest rarely equalled, and make us the more anxious that the Church should possess the records of the life of so good a man.

Your Connecticut brother, Mr. Editor, also very properly calls "for *a full edition of his writings*," as well as "for *his biography*." Let such an edition be forthcoming. From the hold which those of his writings that we have had have taken upon the Church, it is hazarding little to say that it would be eagerly sought after. With equal confidence too may it be anticipated that Bishop Seabury's writings will maintain their hold upon the mind of the Church longer than any that have yet been produced by its American branch. To say that they give a true view of the Gospel system of faith and duty, is to say that of which all feel assured who have made due Christian use of any opportunities they may have had of profiting by the labors of that man of God.

Let Bishop Seabury's writings be generally disseminated, and more will be done, in the humble estimation of your present correspondent, to heal breaches in the Church, to reconcile discrepancies on sound Catholic and evangelical principles, and to insure the connected blessing of the removal of animosities, than by any other ordinary means.

SALEM.

* I am indebted to his late worthy son, the Rev. Charles Seabury, for an anecdote respecting the Bishop which, as one of very many that would give interest to his biography, *this year* particularly calls to mind. I am not aware that my memory is perfectly accurate *in detail*. For *substance* I am satisfied it is correct. The last hard struggle in behalf of *the British Pretender* was made in 1745. It was unsuccessful, and led to very severe penal enactments by the British parliament against the *nonjurors*. The Bishops, Clergy, and Laity of the Protestant Episcopal Church in Scotland, were very generally of that party. All meetings of them, therefore, even of two or three in the street, were considered suspicious, and exposed them to arrest. Consequently their meetings for worship were held *secretly for fear of their enemies*. During this state of things Bishop Seabury, then a student of *medicine*—the profession of his first choice—went to Edinburgh to complete his studies. His father, who, from being a congregational minister, had received orders in the Church, had brought him up in that true nurture and admonition of the Lord which imbued his mind with sound catholic principles. He lodged in Edinburgh with a *Churchman*, and as an enlightened, conscientious, and good Christian, he was willing to worship no where else but *in the Church*. His worthy host explained to him the suspected and persecuted state to which the Church in Scotland was then doomed, and that consequently Churchmen must be very cautious how they were seen together in the street, and must meet as secretly as possible for worship. On the first Sunday, therefore, after his arrival, his landlord told him to follow him at a sufficient distance to avoid suspicion of their being in company. This he did, his friend pursuing a very circuitous route, and ever and anon looking over his shoulder to see if his young charge was following in the right course. At length he arrived at one of the *many storied* houses which are to be found in Edinburgh. It was a deserted mansion of somewhat ruinous aspect. He glanced behind him to see whether Mr. Seabury was witness of his movements. Satisfied on this point, he entered this dreary mansion. Soon the future Bishop entered the same door. He heard footsteps on the stairs, and followed them. They led him to the highest, I think the sixth or eighth story. There he found a Chapel fitted up for the decent performance of that catholic worship on which schism was frowning with all the angry menace that could speak the power wherewith *State and Church* could threaten it. To this *out of the way* place, made a sanctuary by the devotion of some of the soundest heads, and truest, holiest, and best hearts, that have ever been given to Christ, His Catholic flock were wont thus to assemble *one by one*, and in the same way to retire after their solemn services.

For the Churchman.

Mr. Editor,—That prayers for the righteous departed have no connection whatever with the Romish doctrine of purgatory, is a fact which it is very important should be generally understood. I have at this moment before me highly interesting and reputable authority in the case, of unquestionable protestantism. A daily paper publishes a letter still in possession of the Van Rensselaer family written by a son "of the *first* of the Patroons, probably Nicolaus, a clergyman of the Dutch Reformed Church." It is dated "Amsterdam 12th June, 1670," and gives an account of the happy Christian death of his mother. It concludes thus:—"May the good God *grant her*, and us with her, a joyous resurrection at the last day. Amen."

ORTHODOX.

For the Churchman.

Specimen of the piety and decency of a leading "anti-tractarian" paper in New York, *the Journal of Commerce:*

"The *building* of Grace Church is to be sold to day by auction. A capital chance for any dissenting congregation to get possession of a consecrated house, and so perhaps some of the covenanted mercy."

The property has been sold by the vestry in consequence of their building a new parish church in a more convenient part of the city. The purchasers sell the building with the view of having it taken down, and erecting a building for secular purposes on the site.

X.

For the Churchman.

A Chant of Life and other Poems: *By the Rev.* RALPH HOYT: *in six parts. Part II. Le Roy and Hoyt,* 264 *Grand street.*

This thin octavo volume of thirty two pages contains some of the finest poetry issued in this country, of home productions, that we have seen for a long period. Under the general category of American Poetry, so much wretched doggrel is annually palmed off upon the unsuspecting public, that a true lover of the Muse becomes a little shy of new acquaintance, and loses catholicity of sympathy in a fastidiousness that may tend to prejudice and illiberality. It is for this reason all the more necessary to call the attention of the worthy student of "the gay science," to verse that contains the essential elements of truth and beauty; which teaches the purest lessons of life and virtue, in a style of simple grace and elegant sweetness, fit to impress them on the youthful imagination, and to revive the fading colors of fancy in those older minds less given to fanciful excursions. When we add, that to the extent of his means and in a spirit accordant, Mr. Hoyt has arrived at this noble end, we express an opinion that must become universal with regard to his productions, in proportion as they are generally known.

The present number contains the second part of a general Poem, the spirit of which appears to be a general survey of the scene of life, in a noble strain of moralizing, always just and feeling, and sometimes truly elevated and poetical, in the best sense. The stanza, Spensorian, or a form of it, full of force and majesty. The concluding piece is a descriptive account of the battle of Brooklyn Heights.

Neither of these efforts, however equal the two interesting poems, which are simply admirable—"Old" and "New." The "Old" gives the reminiscences and reflections of an old man returning to his early home, at an advanced age, having outlived all of his friends and family, a solitary and a stranger, in a place where he was once surrounded by family and neighbors, with a true, loving wife and dear children. Full of delicate description, perfect truth and beauty of sentiment; a style pure and limpid as the chrystal stream; all enveloped in a charming atmosphere of grace and piety and purest imagination. It is a gem and a noble offering. Not more so, however, than its counterpart, the "New;" between which we are absolutely divided. We will not pretend to decide which is the finest. The "New" relates to the restlessness of those who depend for happiness upon vain pursuits. It is equally with its fellow, a homily, without an equal degree of pathos, as the subject did not demand it; but with more of a keen satirical edge, which it properly requires.

These two poems and the fine descriptive piece in Part I. entitled *Swans*, are sufficient of themselves to give the author a high place among the first genuine poets of the country, [minor poets, of course, relatively speaking]; a genuine reputation worth more than that of the miscellaneous crew of soi-disant American Bards, who think no more of composing an Epic or a Drama than of knocking off a magazine article, or a leader for a daily paper. Mr. Hoyt's name will be found in another class, and his lot cast in a pleasant place. May he possess a delightful (if small and secluded) retreat, near the top of Parnassus, whilst the blustering braggarts lord it over a vast territory of swamp and bog, in the plain far below!

J.

God hath been graciously pleased to reveal doctrines and laws to mankind, of great use and advantage for instructing them in the knowledge of religion, and directing them in the way to happiness. But when He has done this, and confirmed that revelation with sufficient credentials, still He thinks fit, as the wise moral Governor, to leave them to their free will, and the exercise of their own moral powers; and thus deals with them as reasonable creatures and moral agents. If they do not receive and make a right use of this advantage, the divine wisdom and goodness is not to be blamed, but their own obstinacy and perverseness.—*Leland.*

The Churchman.

New York: Saturday, July 5, 1845.

In Bishop Otey's Address to the Convention of the Diocese of Tennessee, we find the following reference to the affairs of the Diocese of New York:

After the adjournment of the General Convention, I felt it my duty to unite with two of my brethren in making a presentment for trial of the Bishop of New York. The result of the proceedings had in that case has been made known to you, and I feel no wish to detain you from the business upon which we have met, by remarks upon a subject which has caused deep mortification and pain to all the members of our communion. I conceive it due, however, to the relation which we sustain to each other, to say here, that never in the whole course of my life have I been called on to perform so painful and distressing a duty, as in that presentment and trial. I know you will give credit to the sincerity of this declaration, for you have in years gone by, frequently heard me speak in terms of the warmest affection and respect for the party chiefly concerned in those proceedings. He was one of my consecrators, and from the day of our first acquaintance, our intercourse had always been of the most friendly and cordial character. It was not in my heart to join in any malicious or causeless prosecution of an individual for whom I had so many reasons to entertain profound respect, on account of his talents, and sincere esteem, on account of his urbane and engaging deportment. I was not even apprised that it had been contemplated by any one to prefer charges against him, until a memorial to that effect was laid before the House of Bishops. When, however, grave charges made under oath were preferred against him by responsible persons, and when those who had known him long, and as I supposed intimately, utterly refused even to examine the affidavits which so deeply implicated his character, I felt that duty to Bishop Onderdonk as well as duty to the Church, required me no longer to hesitate; but as far as depended on me, to place the whole subject before an impartial and competent tribunal, for a full, free and thorough investigation, in order to a final and righteous decision. The judgment of the Court has been rendered, and it would be out of place in me to pronounce any opinion for or against its justice. But I may be allowed to refer to the developments and conclusion of the trial itself, to show the injustice of those who have boldly pronounced of the presentment in this case, that it was unnecessary, malicious and disgraceful. I have nothing more to say about the matter, further than to express the humble hope, that the warning example furnished by this act of discipline may not be without its proper effect upon every minister and member of the Church.

We are sorry that in seeking to vindicate his conduct in the presentment of Bishop Onderdonk, Bishop Otey should rest his defence on a ground the admission of which would be prejudicial to the former. The ground is his friendship, which, in proportion as it exonerates the one party from concurring "in a malicious or causeless prosecution," subjects the other to the odium of having given such ample causes for presentment as no friendship could resist. The call for a presentment was so imperative that not only Bishop Onderdonk's opponents but even one of his warmest personal friends found it impossible to escape from it: this is the obvious import of Bishop Otey's language. Now we have no wish to impugn the conduct or scrutinize the motives of Bishop Otey, but truth and justice require us to say that we cannot admit the validity of this defence. The prosecution may or may not have been malicious and causeless; on this point we here say nothing; but we do say that it can never be freed from the charge of being so by any manifestation of friendship on the part of Bishop Otey. We say it with regret and reluctance, but the truth is that the conduct of Bishop Otey towards Bishop Onderdonk in this whole matter was the reverse of what friendship required, nor did his share of the agency in getting up the prosecution differ in any respect from that of Bishops Meade and Elliott. The prosecution was not marked by a single act of courtesy or consideration for the accused on the part of any one of the prosecutors; and when we say that it was conducted to all appearance in the spirit of hostility and prejudice we can make no exception in favor of Bishop Otey.

From Bishop Otey's declaration that he was not even apprised that it had been contemplated by any one to prefer charges until a memorial to that effect was laid before the House of Bishops, the reader is left to infer that he came to the consideration of the subject as a new matter and without any previous bias against Bishop Onderdonk. Such a declaration, however, we venture to say, Bishop Otey would never make.

Still more surprised are we to see it stated that even the friends of Bishop Onderdonk "utterly refused even to examine the affidavits" against him; when the fact is that the very sight of the affidavits was refused to Bishop Onderdonk and his friends, and they were only permitted a hearsay knowledge of them till after the presentment was made. Hear Bishop Onderdonk's unheeded complaint and remonstrance under date of November 6th:

"In what I say of not being allowed to see statements made against me, I frankly confess that I do refer, in part, to Bishop Elliott. He had the papers. He knew I wished to see them. He knew I asked to see them. He knew I desired an interview with him respecting them. He refused both to let me see them, and to converse with me about them. I consider what was at length done in reading them to some of my friends by no means an equivalent to the act of justice and brotherly regard which I asked. It was yielded, as I was told, not without difficulty. The like was refused to others of my friends who earnestly sought it; and in the measure and mode in which it *was* conceded, I was not allowed the common justice of selecting the friends to whom that would be granted as a boon which was equitably due, I have no fault to find with the choice which was made; but I contend that the choice should have been *my own*. In this matter of refusing me a sight or hearing of the accusations brought against me, and leaving me to gather a knowledge of them from the impressions made on, and the recollections had by, friends not of my own choosing, Mr. Trapier, and those associated with him, are connected in my mind with Bishop Elliott; and I am not aware in what exact measure they are respectively to be held responsible."

For our own part we should have taken—had we been called on to act—precisely the course mentioned by Bishop Otey; that is, we would not have looked at the affidavits got up as they evidently were in the violence of party excitement; nor have we seen any thing to convince us that we should have been wrong in such a course. In fact, however, the New York Delegation and other friends of Bishop Onderdonk pursued or wished to pursue a different course, but were repelled by the prosecution; which, instead of a Court of Inquiry encouraging conference and explanation, was a mere organ of party hostility, inviting and collecting scandal and calumny.

The safe and potent defence of the prosecution from being "unnecessary, malicious and disgraceful" is its success! Its friends, if they are wise, will rest in this argument.

The resolutions of the Convention touching this part of the Bishop's Address are well worthy of notice; they go to the point of Bishop Otey's sincerity, but cautiously avoid all approbation of his measures in the matter under consideration.

Whereupon the following preamble and resolution were unanimously adopted:

Whereas our beloved diocesan, in that part of his Annual Address which, according to established usage, records the most important events in the Church, has with just sensibility, referred to his own reluctant and most painful agency in the late presentment and trial of the Bishop of New York: and we, without entering at all into any of the controversies, principal or subordinate, which have grown out of that sad event, or pronouncing judgment upon any others concerned, may very properly give expression to our feelings towards our own Bishop, in the premises; therefore,

Resolved, unanimously, That, aware as we have been of the "warm affection and respect" which he had cherished for the accused, and knowing him to be equally charitable and conscientious, we are sure he could never be moved to a "malicious prosecution." Having, as we believe, a jealous, just concern for the honor of the Church and of an Episcopal brother, we fully confide in the simplicity and godly sincerity of his statement, that a sense of "duty to Bishop Onderdonk, as well as duty to the Church," was his *motive*, and that his sole *object* was to "place the whole subject before an impartial and competent tribunal, for a full, free and thorough investigation, in order to a final and righteous decision."

The following preamble and resolutions were offered at the late meeting of the Board of Trustees of the General Theological Seminary and laid on the table by a vote of 41 to 11:

Whereas, the present Professor of the Nature, Ministry, and Polity of the Church, by a sentence of a Court of Bishops, convened (under the authority of the General Convention of the Protestant Episcopal Church) in the city of New York, for his trial on certain charges preferred against him, was, on the 3d day of January, A. D. 1845, suspended from "the office of a Bishop in the Church of God, and all the functions of the sacred ministry:" and whereas, the sentence so pronounced renders it wrong and inexpedient that he should continue to discharge the duties of the said Professorship, therefore

Resolved, That Right Rev. Benjamin T. Onderdonk, D. D., the Professor aforesaid, be and he is hereby removed from the office of Professor in the General Theological Seminary of the Episcopal Church.

Resolved, That a special meeting of this Board be called, to assemble in the city of New York, at six o'clock, P. M., at St. John's Chapel, on the — day in the month of —, for the purpose of considering and acting upon the preceding resolution, and that due notice of the object of said meeting be given by the Secretary to every member of this Board."

Another resolution in which we may have some remarks to make when the proceedings of the Board are published, was negatived by a vote of 43 to 8.

We learn, as a fact known to the Trustees—that at the moment when these resolutions were offered and the vote was taken—a clerical member present actually had in his pocket the resignation by the Bishop of his Professorship.

It is not our wont to contradict public misstatements in regard to the Church, lest the contradiction of one should be understood to give a sanction to the many others which are uncontradicted. There are circumstances, however, which induce us to make an exception in the case of the above extract from a New York paper, and to pronounce it void of truth.

The Ashtabula Sentinel of June 26th contains a reply of "A Lay Member of St. Peter's Church, Ashtabula," to an attack of the Western Episcopalian, Gambier, on the Signers of the memorable Ashtabula document.

The Gambier paper had expressed surprise that "A Voice from Ohio," meaning the Ashtabula document, should be praised, while "the voice of the whole diocese, uttered deliberately in Convention, in censure of the acts of the Bishop of New York, was pronounced revolutionary," &c.

"A Lay Member," nowise intimidated, pursues the comparison thus suggested between the action of the parish and that of the Convention to show, if we understand him, that the latter is no more an exponent of the true sense of the diocese than the former. In the course of the argument we find the following disclosure:

Further, on examining the doings of the Convention to ascertain what the 57 did actually say: to my confusion I find that instead of censuring any body or any thing, the whole question is fairly dodged. This you will see by examining the second resolution, and on which the others are wholly dependent. It reads thus:—"Resolved, That the doctrines *reputed* to have been held by the Rev. Arthur Carey," &c. Gentlemen, as you are men of erudition, will you inform your readers whether the sense of the resolution would be materially changed by striking out "reputed," and inserting rumored? No matter about the meaning of the words standing alone, that they have in their dictionaries. The whole matter speaks for itself. There were men of a high order of talent, and what is better, of excellent spirit, on the committee which reported the resolutions. The whole was a compromise between a love for peace, a willingness to bend before a blast of popular excitement, in patience and hope for a calm, on the one hand, and a blind zeal on the other which is as often satisfied with words as substance. Thus a single word, most happily inserted, neutralised the general and ferocious aspect of the preamble and resolution, in which you seemed to exult, and rendered the whole as harmless as a pet lamb. For further information you are referred to the Rev. John T. Brooke, D.D., chairman of the committee, who having had his wits sharpened by foreign travel, especially in crossing the Alps from Rome to Geneva, can by this time tell you all about it.

Towards the conclusion we find the following account of the origin of the document and of the effect produced among the honest Churchmen of Ohio by the publication of the record of the trial:

The facts will show that so far as any body here are concerned, it was as unpretending as any memorandum could be which a father might enter upon a blank leaf of his Bible. It was intended as an heartfelt expression of sympathy for neighbors in distress; an honest expression of surprise that our fathers in the Church should have acted as seemed to us in a spirit so characteristic of the times; and arrived at conclusions so momentous, upon premises which I forbear to speak of. It was intended as a plain and respectful representation of views and feelings to our own Diocesan from a number of his own flock upon a subject of melancholy interest to the whole Church. The reflections drawn out by the occasion were from the highest source, our own standards as the interpreters of revealed truth, and under the preaching and training of men who had not only commanded our own confidence, but in one at least, that of his Bishop. There is hardly an idea, and for the most part an expression to be found in it which had not been uttered for days or weeks before being reduced to writing by more or less of the signers. If it originated in a desire for notoriety, a love for vain show or parade, the number of signers might have been doubled without going out of the list of male communicants, and members also of this parish. I knew that both of the Rectors of St. Peter's and St. Matthew's churches had made up and expressed an opinion entirely favorable to the innocence of the Bishop of New York, and I know not a single Churchman within twenty miles of us who is prepared to condemn him.

We have not been able to notice the Journals of Conventions so early as is desirable. Having now those of Massachusetts, Michigan, and Tennessee, an examination of them will, we trust, result in a view of the state of the Church in those dioceses gratifying to our readers.

The late Convention of Massachusetts is the fifty-fifth held in that diocese. There were present the Bishop, 41 clergymen and 84 lay delegates. From the Bishop's Address we make the following sum-

mary: Confirmations during the year, 294; Ordinations, 8 deacons, 1 priest; Consecrations of churches, 2; Corner-stones laid, 2; Parishes organized, 3; Candidates for orders, 11. The summary of Parochial Reports gives additional information: Baptisms, (infants, 536; adults, 84)—620; Communicants, 4715; Marriages, 187; Burials, 362; Sunday scholars, 3733. The amount contributed during the year, $8,338, of which 3,700 was for the diocese itself, and 2,500 for Foreign Missions. The Permanent Fund for the support of the Episcopate is between 15 and 16,000 dollars.

The eleventh Annual Convention for the diocese of Michigan was held on the 4th and 5th of June, and attended by the Bishop, 14 of the clergy, and 26 lay delegates. The Bishop's Address evinces an amount of active duty which is quite surprising, considering that he is at the same time rector of (we believe) the largest parish in the diocese. His parochial engagements have prevented him from visiting 12 stations; in those visited the number confirmed is 118. Baptisms during the year, (adults, 55; infants, 152)—207; present number of communicants, 686. Number of parishes, 27; of clergy, 24; candidates for orders, 4.

The seventeenth Convention of Tennessee was held on the 7th and 10th of May. Present Bishop Otey, 8 clergy, and 6 lay delegates. Confirmations, 25; Ordinations, 2; Baptisms. 113; whole number of communicants, 446.

Among other opponents of the Tracts for the Times one of the most operose is the Mr. Goode whose two ponderous octavos were reprinted in this country with the highest encomiums of Bishops Meade, McIlvaine and other Low Churchmen. Those who have been shocked at the mention of prayers for the dead will perhaps be surprised to learn that such prayers are commended even by Mr. Goode.

Having adverted to the Roman tenet of Purgatory Mr. Goode remarks:

"The doctrine that there is an intermediate state in which the souls of the just are, between their death and resurrection, different from that in which they will be placed after the day of judgment, is, in my belief, clearly deducible from Scripture; and that, *by long residence in such a state, such souls attain a higher degree of sanctification than they had upon entering it*, seems to be a truth that necessarily flows from the acknowledged *character* of that state. Moreover, if the dead in Christ await the period of the resurrection and judgment to be put in possession of that heavenly inheritance in which they will again enjoy communion with the Father, then is there no impropriety in the Church on earth praying that both the faithful on earth, and those in the intermediate state, may be hereafter put into the possession of that inheritance; and this, *in a sense*, is praying for the dead; and appears to be what some of the ancients, who adopted that practice, meant; but vastly different in meaning to the Romish notions on the subject."

And having adduced the usual Scripture proofs of the intermediate state, Mr. Goode proceeds;

"If, then, these Scriptures show that there is such an intermediate state, in which the souls of the faithful remain in a holy and happy condition till the period of the resurrection and judgment, then their progressive sanctification in such a state seems a necessary consequence; and, moreover, a prayer that they and we may ultimately attain a happy resurrection, and find mercy at the day of judgment, is only a prayer for blessings for which we are taught to pray. The purification which such a state is calculated to produce is no improbable mode of preparation to make us meet for and capable of the full enjoyment of the beatific vision of God in the state which will succeed the judgment. But the only purification, be it observed, of which we here speak, is that which *necessarily results from a residence in* such a state as that in which *the Scriptures assure us* the souls of the faithful departed are placed, namely, *a state of rest, peace, and holiness*, from which the wicked are excluded. And the only prayers of which we speak with commendation are such as the declarations of Scripture authorize. And the prayers of which we have here spoken were, as Archbishop Usher has shown, precisely those which were made in the ancient Church in their commemorations for the dead. Having noticed some of these prayers, the Archbishop says,—'In these, and other prayers of the like kind, we may descry evident footsteps of the primary intentions of the Church in her supplications for the dead; which was, that the whole man, not the soul separated only, might receive public remission of sins, and a solemn acquittal in the judgment of that great day, and so obtain both a full escape from all the consequences of sin,—the last enemy being now destroyed, and death swallowed up in victory,—and a perfect consummation of bliss and happiness.'* And again,—'The Church, in her commemorations and prayers, had relation . . . . unto those that led their lives in such a godly manner as gave pregnant hope unto the living that their souls were at rest with God; and to such as these alone did it wish *the accomplishment of that which remained of their redemption*; to wit, *their public justification and solemn acquittal at the last day, and their perfect consummation of bliss, both in body and soul, in the kingdom of heaven for ever after*. Not that the event of these things was conceived to be any ways doubtful, for we have been told that things may be prayed for, the event whereof is known to be most certain, but because the commemoration thereof was thought to serve for special use, not only in regard of the manifestation of the affection of the living towards the dead, (he that prayed, as Dionysius noteth, *desiring other men's gifts as if they were his own graces*,) but also in respect of the consolation and instruction which the living might receive thereby.'† And so Bishop Morton, speaking of these prayers, says,—'What can all these prayers else signify, but *thankful congratulations for their present joys, or else testimonies of their hope and desires of their future resurrection, and consummation of their blessedness, both in their bodies and souls*.' (Catholic Appeal, ii. 8, § 2, page 190.)‡

"And so far our Church seems to encourage the practice, when, in her service for the burial of the dead, she teaches us to pray that God would 'shortly accomplish the number of his elect, and *hasten his kingdom*, that we, *with all those that are departed in the true faith of his holy name*, may have our *perfect consummation and bliss, both in body and soul*, in his eternal and everlasting glory.' Here is a clear reference to that more perfect state of happiness in which the saints of God are to be placed after the union of body and soul, in the resurrection, and a prayer that that period may shortly arrive, and that we, *with* those who have departed out of this life, may then be put in possession of that happiness. But the prayers which went further than this in the first Prayer-book of Edward VI., were on the revision cancelled."

"THE CITY OF THE DEAD AND OTHER POEMS, by ANDREW DICKINSON," (Saxton & Miles,) in a neat little volume affords additional evidence, if any is wanted, that poets' visits are neither fewer nor further between now than of old. The many volumes of verse which this year alone has abounded in are too many to allow all to count on enduring remembrance. If the absence of unwarrantable pretension can recommend any to favorable reception, Mr. Dickinson's offerings will, we think, find readers, and if not admirers, at least friends. His models have evidently been the quiet and chaste English school of the last century, for we find not only their tone, but in some instances rather too close an imitation of Gray and Cowper. The deeply religious spirit which pervades much of the volume is a cheering feature.

* Answer to Jesuit, pp. 154, 5.

† Usher's Answer to the Jesuit's Challenge, page 178. See the whole of his observations on 'Prayer for the dead,' in pp. 133–91.

‡ I would here observe that Bishop Morton is opposed even to what I have admitted above as to the doctrine of the intermediate state. See his Cath. App. ii. 8, § 5, page 193.

We have before us a "TRACT ON UNIVERSALISM," by the Rev. ROBERT B. CROES. The author, aware of the dangers to which emigrant members of the English Church are exposed in the West, has prepared this antidote to one of the forms of heresy which there await them. May this and all labors in the same direction meet with a blessing!

The "Tract on Exclusiveness" is a thought too controversial.

The EPISCOPAL OBSERVER" for June contains nothing which struck us so forcibly as the amusing "assertion that Puseyism chiefly prevails in what is called the upper classes of society."

No. 31 of "HARPER'S ILLUMINATED AND NEW PICTORIAL BIBLE" is on a par with former numbers in the beauty of its letter-press and the grotesqueness of its initial capitals.

No 6 of the "ENCYCLOPÆDIA OF DOMESTIC ECONOMY" is devoted to the beverages in common use both of foreign and home production, and contains a large quantity of valuable information and practical hints.

Associate Alumni.—Annual Meeting.

Wednesday, June 25.

This being the day appointed by the Constitution, the Association met at St. Luke's church, in the city of New York, at 7 P. M.

Present, Rev. Messrs. Dowdney, Waterman, Beach, R. Cox, Eigenbrodt, Halsey, Spooner, Walton, Clapp, Haskins, Hunter, Douglass, Spencer, Weaver, R. M. Abercrombie, and Hawley.

In the absence of the President and Vice Presidents, Rev. R. Cox was called to the Chair, and opened with the usual devotions.

The following Standing Committees were appointed:

On the Room and Library.—Rev. Messrs. Dowdney, Beach and Spooner.

On the Invitation of the Graduating Class.—Rev. Messrs. Douglass, Abercrombie and Hawley.

Resolved, That a committee of three be appointed to ascertain what members have departed this life since the last annual meeting, and to prepare suitable testimonials of respect to their memories.

Rev. Messrs. Eigenbrodt, Halsey and Hunter were appointed.

Ordered, that when this meeting adjourn, it adjourn to meet tomorrow at 10 A.M. in the Seminary Chapel. Adjourned.

8 P. M. Evening Prayer was said by Rev. John Dowdney, Rector of St. James's church, New York, assisted by Rev. Richard Cox, Rector of St. Paul's church, Woodbury, Conn., who read the lessons, and the annual Sermon was preached by Rev. Henry Waterman, Rector of St. Stephen's church, Providence, R. I., on Acts ii. 47.

Thursday, June 26.

Met at 10 A. M. at the Seminary Chapel.

Rev. Messrs. Haight, Isaac Smith, Fred. Ogilby, J. W. Brown, A. P. Smith and Gibson attended—not before present.

Rev. J. Dowdney called to the Chair.

Minutes of yesterday's session read and approved.

The Association then took a recess for the purpose of attending Morning Prayer in the Seminary Chapel, which was said by Rev. R. Cox.

Business was then resumed.

Resolved, That a committee of two be appointed to wait on the Resident Professors, and invite them to attend the reading of the Essay.

Rev. Messrs. Cox and Eigenbrodt were appointed.

The Secretary read a reply from John Carey, Esq. to the resolutions of condolence passed at the last annual meeting; which letter was ordered to be entered on the minutes.

The Secretary presented the Report of the Executive Committee. It stated that the ordinary business of the committee had been performed as usual; that the Sermon and Essay had been printed and distributed; and that the proceedings of the annual meeting had been published in the "Churchman," and a copy sent to each member.

The committee reported in favor of substituting "Tuesday" for "Wednesday" in Article 9th of the Constitution as the day of the annual meeting, but against altering the hour.

Also, that in consequence of the absence of the Chairman, who had gone to Europe, the circular had not been prepared; and recommended that the committee be directed to prepare it against the next annual meeting.

Whereupon, *Resolved*, That Article 9th of the Constitution be amended by striking out the word "Wednesday" in the first line, and substituting the word "Tuesday" instead thereof.

Resolved, That the Executive Committee prepare a Circular as directed at the last meeting of the Association, and address the same to every alumnus of the Seminary a short time before the next annual meeting.

The Report of the Committee on the Room and Library was read by Rev. J. Dowdney, Chairman.

It stated the room was in good order, and the books and furniture in good condition; it recommended that Rosenmullor's, Kuinoel's, and Koppe's Commentaries be removed from the library on account of their neological principles, and their places supplied by works leading to the instruction and guidance of the student in those Catholic truths set forth in the standards of the Church: and that the Commentary of Patrick, Lowth, and Whitby be procured for the library.

Rev. J. A. Spooner offered the following resolution:—

Resolved, That a committee of three be appointed to carry out the removal of the German works mentioned in the foregoing report. Laid on the table.

Committees were appointed to nominate officers, also the Preacher and Essayist.

The Committee on the Invitation of the Professors reported that they had discharged their d ty: that Prof. Turner and Ogilby had accepted, but that Prof. Wilson and Moore were prevented by indispensable engagements.

The Committee on Preacher and Essayist presented their nominations.

The Association then proceeded to ballot for a Preacher and Substitute, when Rev. Wm. I. Kip was elected the Preacher, and the Rev. Charles Mason the Substitute, for the next annual meeting.

Rev. S. L. Southard signed the roll, and took his seat as a member.

12 M. The Rev. Fred. Ogilby, Rector of the Church of the Ascension, Philadelphia, read the Annual Essay, on 1 St. Peter ii. 15. Rev. Drs. Turner and Ogilby, Rev. Francis Vinton, and several of the students were present.

Business was resumed.

The Association went into a ballot for Essayist and Substitute, when Rev. Wm. Walton was elected Essayist, and Rev. Wm. H. Odenheimer the Substitute, for the next annual meeting.

The Committee on the nomination of officers reported the present incumbents for re-election.

The Association then went into a ballot for officers for the ensuing year—when the following gentlemen were declared elected;

President—Rt. Rev. Wm. R. Whittingham, D.D., ex officio.
1st Vice Pres.—Rt. Rev. Alfred Lee, D D., ex officio.
2d " " Rev. Wm. Shelton, D.D.
3d " " Rev. Edward Ballard.
4th " " Rev. Harry Finch,
5th " " Rev. Edward Y. Buchanan.
6th " " Rev. Samuel Starr.
Treasurer—Rev. Edward N. Mead.
Cor. Sec'y.—Rev. Robert B. Van Kleeck.
Rec. Sec'y.—Rev. William Walton.
Executive Committee—Rev. John M. Forbes, Rev. Benj. I. Haight, Rev. Wm. L. Johnson, Rev. Peter S. Chauncey, with the Treasurer and Recording Secretary, ex officio.

The Committee on deceased members reported the following preamble and resolutions:

Whereas, since the last meeting of this Association, it hath pleased Almighty God in His wise Providence to take out of this world the souls of our deceased brethren, the Rev. David Ogden of the Diocese of Connecticut, and the Rev. Benjamin Daniels of the Diocese of New York, therefore

Resolved, That we record in memorial of them our proper sense of the loss of their perseverance, acquirements, energies, and worth, in their sacred calling, while we also bless God for that, in having taken them from the earth, He hath removed them from the cares, afflictions, agitations, and conflicts, of His Militant Church, as our hope is, to the Paradise of rest and peace and joy unspeakable.

Resolved, That in the death of these our brethren at so early a period of their ministerial course we regard the summons from on high of us who yet survive in this ministry, to humility the more profound, to zeal the more earnest, perseverance the more constant, self-denial the more stern, activity the more unreserved in the service of God, and to prayer the more fervent for the peace and prosperity of His Church below, and for the speedy and full accomplishment of the number of His elect.

Which were passed unanimously.

On motion of Rev. R. M. Abercrombie, *Resolved*, That we as Associate Alumni, feeling a lively interest in all matters connected with the Seminary, and knowing that there are facts connected with the history of our beloved Alma Mater only possessed by the memory of one of its faculty, and desirous that these facts may be preserved among the records of this society, therefore,

Resolve, That a committee be appointed to consider and report on the same.

Rt. Rev. Bishop Whittingham, Rev. Messrs. W. L. Johnson, Haight, Walton and Abercrombie were appointed.

Rev. Mr. Spooner called up his resolution on the removal of the German works from the Library.

The following was accepted by him as a substitute, and passed:—

Resolved, That the subject of the removal of the books mentioned in the Report of the Library Committee be referred to the Executive Committee, with full power in the premises, and that said committee provide a copy of Patrick, &c., if the same be found necessary, when there shall be funds in the Treasury sufficient for that purpose, and not otherwise appropriated.

Rev. Mr. Haskins offered the following amendment to Article 2d of the Constitution:—Insert after the word "Trustees" on the 3d line the words, "Or may be chosen as honorary members by the Association." Laid over and referred to the Executive Committee.

Rev. Mr. Weaver offered the following resolution, which passed:—

Resolved, That the Executive Committee be instructed to inquire into the expediency of obtaining the necessary funds by subscription or otherwise for the support of a beneficiary, who may occupy the room belonging to the Associate Alumni.

On motion of Rev. Mr. Spooner,

Resolved, That a committee of five be appointed to carry into effect the following resolutions of this Association, passed June 26, 1834:—

"Whereas members of this Association have been, and the future graduates of the Seminary may be so situated, as to make some knowledge of CHURCH ARCHITECTURE desirable and expedient, and whereas this knowledge may in part be obtained by having an opportunity to inspect the plans of churches, it is therefore

Resolved, That the members of this Association be, and they are hereby requested to deposit with the Recording Secretary the plans of their respective, and, if they think proper, of other churches, accompanied with such details and remarks as may promote the object expressed in the preamble.

Resolved, That the Clergy of the Church, and Episcopalians generally, interested in Church Architecture, be and they hereby are respectfully requested to furnish plans and details for the same object."

Rev. Messrs. Dowdney, Forbes, Mead, Halsey and Walton were appointe

Ordered, that the Executive Committee give notice of the appointment of this committee in their circular.

Rev. Messrs. Brown and Haskins offered plans of their respective churches; and Rev. Messrs. Dowdney and Hawley charts of various styles of architecture.

Ordered, that we meet tomorrow at the Sunday School room of St. John's Chapel immediately after the Commencement services. Adjourned.

Friday, June 27.

Met in the Sunday School room of St. John's Chapel, at ½ to 2 P. M.

Rev. Dr. Shelton, 2d Vice President, took the chair.

Rev. Messrs. W. L. Johnson and Traver, not before present, attended.

Minutes of yesterday's session read and approved.

The committee on the Invitation of the Graduating Class reported they had fulfilled their duty.

The Constitution was then read, and the following gentlemen, members of the Graduating Class, signed the roll and became members of the Association:—

James J. Bowden, William H. Clarke, Cornelius R. Duffie, Andrew F. Freeman, George Jarvis Geer, Robert Shaw Howland, John Nichols Norton, Abel Ogden, Jr., Charles E. Phelps, George N. Slack, Henry Stanley, James Stephenson, Baylies P. Talbot, Joseph Moore Waite.—14.

Rev. Mr. Halsey announced that Rev. H. Finch, with thanks to the Association for the honor done him, declined the office of 4th Vice President, to which he was yesterday elected:—Which resignation was accepted. Ayes 9, noes 6.

Rev. Mr. Southard offered the following amendment to Article 2d of the Constitution:—Strike out all after the word Trustees on the third line. Lies over.

On motion, a ballot was held for 4th Vice President, when Rev. Paul Trapier was declared elected, he receiving 12 votes out of 17.

Rev. Mr. Southard offered the following amendment to Article 4th of the Constitution. The first clause to read as follows:—

The officers of the Association shall be a President, a Treasurer, a Recording Secretary, a Corresponding Secretary, and four persons to constitute with the Recording Secretary and Treasurer an Executive Committee. The Senior Bishop of the Church, who is a member of this Association, shall be President of the same. In the absence of the President the other Bishops of the Church who are members shall preside according to seniority. And in the absence of all the Bishops who are members, a President pro. tem. shall be elected from the members present. Lies over.

The Report of Wm. H. Harison, Esq., Treasurer of the Fund for the Endowment of the Professorship of Pastoral Theology and Pulpit Eloquence was then read.

It stated that $20 had been received from St. John's Church, Hartford, Conn., through Rev. A. C. Coxe, rector, during the past year. That the fund now amounts to $2,230 87; of which $1,500 invested on bond and mortgage; and the balance, except a small amount of interest recently received, is invested in New York State 5 per cent. stock.

Ordered, that the minutes of this meeting be printed under the direction of the Secretary in one of the Church periodicals for the information of the members of the Association, and that a copy be sent to each member not a subscriber.

On motion of Rev. R. Cox, ordered, that the Secretary address a letter to the Rt. Rev. Wm. H. De Lancey, Bishop of Western New York, expressing the thanks of this Association for the well-timed and appropriate sermon delivered before the Associate Alumni in Philadelphia during the General Convention.

Minutes of the present session read and approved. Adjourned, *sine die*.

Attest. W. WALTON, Rec. Sec'y.

The Maynooth Division.

The division of the Maynooth bill yields on analysis some remarkable results. The liberal contingent of the victorious army far exceeds the Conservative, the former being 169, the latter only 150. It is, therefore, a Whig majority, and so far its leaders are Whig leaders, and Sir Robert Peel a Whig premier. We are enjoying the unspeakable benefit of a Whig administration. The old and respectable monopoly that went by that name broke up four years since. Peel, a smart and lucky adventurer, who had found no scope for his abilities among his former connections, offers his personal services to the bankrupt concern, and all the custom he can bring with him. Thus there has been no change, except the very serious one that the Whigs have got a cleverer man to do the business of the firm, while the former managers wisely settle down into sleeping partners.

Passing from the composite majority to the divided Conservatives, we find Sir Robert Peel in a minority of his own party. He has 150 for his measure, and 152 against. The Conservatives, therefore, have been beaten, though their leader has been victorious. As their house is now exactly divided against itself, it is evident it must fall. The party as a whole is neuter; it pulls as much one way as another, and is like a child trying to lift itself up from the ground, or to walk backwards and forwards at the same time. The disposition their leader has made of the Conservatives resembles the mode in which foreign carters dispose their horses in steep descents. Their enormous heavily laden carts would not, of course, be sufficiently restrained by a drag, but require some additional device. Of six horses, therefore, the three foremost are detached to the rear, and chained to the tail of the vehicle. Sometimes, in very precipitous places, they are so tied, with their heads backwards. The cart then safely and reluctantly descends, with three horses before and as many behind, in an equilibrio of motive power, and with the declivity only in its favor. The spectacle is picturesque, though the efforts of the three retrogressive horses are sometimes painfully [illegible] by 150, dragged back by 150, himself in the middle of the singular procession, he descends the downward course of Whiggery and human affairs.

The following summary of the division will be found correct:—

Majority (tellers included)..		
Conservatives	150	
Liberals	169	—319
Minority (tellers included)—		
Conservatives	152	
Liberals	34	—186
Absent—		
Conservatives	74	
Liberals	75	—149
Speaker		1
Seats vacant—		
Downshire	1	
Sudbury	2	— 3
Total		658

THE CHURCH MISSIONARY SOCIETY'S funds, for the past year, amounted to £105,000.

ST. ANDREW'S, PLYMOUTH.—The stone altar has been removed from St. Andrew's Church, Plymouth, and a wooden table substituted in its stead.

YORK MINSTER.—Four large tanks are about to be placed in the Lantern Tower of York Minster. Each of the tanks will contain about 500 gallons of water, which will be used in case that building should again at any future period, unfortunately, become on fire.

CHURCH OF ST. MARTIN, CANTERBURY.—The labors of the workmen employed in the renovation of the antique church of St. Martin, Canterbury, are nearly concluded. On Saturday last the new pewing was completed, the whole of which, being of the best foreign oak, has a neat appearance, and is quite in character with the extreme antiquity of the building itself, which is considered to be the oldest ecclesiastical structure in this kingdom. It is built of Roman brick, and is supposed by some antiquarians to have been erected so early as the second century, and to have been one of the churches of the British Christians in the time of the Roman government. Bede states that it was standing when Augustine came over, and that it was the first church in which he and his monks performed the services of religion. Queen Bertha is said to have received the holy communion in this church.

Sumptuousness of Churches.

Those who are familiar with the writings of old Hooker know that he has a section of one of the Books of that great work, "Ecclesiastical polity," and law and order in general, on this subject. A late number of the Presbyterian has the following remarks, which we transfer. They remind us of the remarks of Bishop Bass, the first Bishop of Massachusetts, in a sermon at the consecration of one of the few edifices reared for the Church at that early day of New England's Episcopacy.

The language of Bishop Bass, as reported to us by the late Dr. Harris, President of Columbia College, was substantially this:—"If you have no better place than a barn," said the venerable man, "in which to worship God, He will accept your prayers, even in a barn; but while you live in sumptuous houses and lodge in chambers of cedar and painted with vermilion, you must not suppose that God will be well pleased with mean accommodations for the Church of his love, and will be very likely to say, you should provide a better place than a barn for a house of prayer."—*Gospel Messenger*.

"We regard it as a minor, but still not an inoperative cause of ill success, that in our villages and country places, Presbyterians are so regardless of architectural taste in the erection of their church edifices. We need not be told that Christians can worship God as spiritually in a plain as in a beautiful building. We know it. Still we are persuaded that worldly people are often influenced in their choice of a place of worship, by outward appearances, and if, without much additional expense, and a little exertion of architectural taste, such people can be attracted to the house of God, where they will be brought under the influence of the truth, who will pretend to say that such means should not be used? We have seen many Presbyterian churches which could with difficulty be distinguished from barns, and we have seen others so unsightly as to be repulsive, and which, for the same outlay, might have been reared with neatness and taste. Episcopalians profit by attending to the exterior of their churches, and Presbyterians might well profit by imitating their example."

ORDINATION.—The following gentlemen were admited to the holy order of Deacons on Saturday last, at Hartford, by the Rev. Thomas C. Brownell, Bishop of the Diocese of Connecticut:—Alfred B. Beach, A. M., George J. Geer, A. B., Abel Ogden, A. B., and Baylies Phillips Talbot, A. B., graduates of Trinity College in that city, and of the General Theological Seminary of New York; also, James J. Bowden, A. B., Cornelius R. Duffie, A. M., George N. Slack, James Stephenson, Wm. H. Clark, A.M., and Joseph M. Waite, from the General Theological Seminary.

Morning Prayers were read by the Rector of the Parish, the Rev. George Burgess, who was assisted in the lessons by the Rev. Mr. Beach from New York. The Rev. Dr. Wainwright delivered the Sermon.—*Mirror*.

EIGHT BISHOPS TO ORDAIN ONE PASTOR!!—We cut the following from the New York Baptist Register. It will show that our neighbors are falling in love with the title, however little they may love Episcopacy. Our readers will smile at such an attempt at this day.—*Gospel Messenger*.

Ordination.—At an ecclesiastical council convened with the First Baptist Church in Fort Ann, Jan. 15, Caleb G. Gurr was by solemn consecration and imposition of hands, ordained as pastor of the church. 1. Reading of the Scriptures, by Bishop Smith, of Fort Ann; 2. Invocation, by Bishop Kimball, of Cambridge; 3. Sermon, by Bishop Mason, of Union Village; 4. Ordaining Prayer, by Bishop Tinkham, of White Creek; 5. Right-hand Fellowship, by Bishop Stearns, of Fort Edward; 6. Charge, by Bishop Dillemay, of Hampton: 7. Address to the Church, by Bishop Harvey, of West Granville; 8. Closing Prayer, by Bishop Trumbull, of Hebron; 9. Hymn and Benediction, by the pastor.

J. O. MASON, Moderator.

Alfred Harvey, Clerk.

PURITAN RELICS.—Our dissenting brethren bid fair to rival Romanists themselves in their veneration for these things. We lately noticed the "old arm-chair" of the "Dairyman's Daughter," which is annually paraded on the stage of the N. Y. Tabernacle during the "anniversary week;" and now we learn from The Calendar, that "a Congregational editor last week went into an ecstacy at having recently seen 'the veritable *pipe* which Miles Standish, that hero among the Pilgrim fathers, used to smoke full two centuries ago.'" Perhaps we shall next hear of Martin Luther's beer tankard, John Calvin's black cap, or John Knox's snuff-box!—*Banner of the Cross.*

We regret to observe that the Rev. Dr. Bethune, editor of *The Church*, intimates his intention to retire from its charge at the close of the forthcoming volume. We hope that he may yet be prevailed upon to abide at a post which he has for several years filled with such signal ability and usefulness. —*Ibid.*

To Correspondents.

"Circular to the Board of Managers of the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York," is received.

Also, "Another True Son of the Church" and "Senex."

☞ *The following* POST OFFICES being within 30 miles of the city of New York, will in future, under the new post office law, receive their papers *free of postage*:—

OFFICES IN NEW YORK.	OFFICES IN NEW JERSEY.
Astoria,	Oquacknonck,
Blauveltville,	Belleville,
Brooklyn,	Bergen,
Bronx,	Bloomfield,
College Point,	Caldwell,
East Chester,	Chatham,
Flatbush,	Elizabethtown,
Fort Hamilton,	Elizabeth Port,
Flushing,	Eng. Neighborhood,
Harlem,	Hackensack,
Harrison,	Hanover,
Hempstead,	Hanover Neck,
do. Branch,	Hoboken,
Hicksville,	Jersey City,
Jericho,	Little Falls,
Kings Bridge,	Madison,
Mamaroneck,	Metuchin,
Manhassett,	Meads Basin
Newtown,	Morristown,
New Rochelle,	Montville,
New Utrecht,	Newark,
North Shore,	New Prospect
do. Hempstead,	Orange,
Nyack,	Parsippany,
do. Turnpike,	Pascack,
Piermont,	Plainfield,
Port Chester,	Paterson,
Richmond,	Perth Amboy,
do. Valley,	Pompton,
Roslyn,	Pyramus,
Rossville,	Rahway,
Rye,	Scotch Plains,
Tarrytown,	South Orange,
The Purchase,	Springfield,
Tompkinsville,	Summit,
West Chester,	South Amboy,
West Farms,	Union,
White Plains,	Westfield,
....	West Bloomfield,
Yonkers.	Woodbridge.

OFFICE IN CONNECTICUT.—Greenwich.

Married.

In St. Peter's church, Baltimore, on Tuesday, the 24th ult, by the Rt. Rev. Bishop Whittingham, Rev. THEODORE B. LYMAN, Rector of St. John's parish, Hagerstown, to ANNA MARGARET, daughter of Jacob Albert, Esq. of Baltimore.

In St. Paul's church, Petersburg, on the 5th ult., by the Rev. P. Slaughter, the Rev. EDMUND WITHERS to Miss CLARA GILLIAM, of Prince George county, Va.

Calendar.

July.

6. Seventh Sunday after Trinity.
13. Eighth Sunday after Trinity.
20. Ninth Sunday after Trinity.
25. St. James the Apostle.
27. Tenth Sunday after Trinity.

August.

3. Eleventh Sunday after Trinity.
10. Twelfth Sunday after Trinity.
17. Thirteenth Sunday after Trinity.
24. Fourteenth Sunday after Trinity. St. Bartholomew the Apostle.
31. Fifteenth Sunday after Trinity.

Notices.

EMMANUEL CHURCH, N. Y.—*Seats free.*—Divine service is held in this church (corner of Prince and Thompson streets) thrice every Sunday, at 10½ A. M., 3½ P. M. and 7½ P. M.

N. B.—Rev. S. L. SOUTHARD will preach on Sunday evening, July 6th. July 5.

SUNDAY SCHOOLS IN THE WEST.—The Missionary Bishop of Wisconsin and Iowa was lately at our office, where he stated, that many of the clergy connected with his jurisdiction, are exceedingly anxious to establish Sunday Schools at their respective stations, but are unable to do so from the want of books. Aid is therefore earnestly solicited for this important object. All donations will be thankfully received and faithfully applied, under the direction of the Bishop, by DANIEL DANA, JR., Agent of the General Protestant Episcopal S. S. Union, No. 20 John street, New York.

☞ The Church of the Annunciation will meet for divine worship in the large Chapel of the New York University, on and after Sunday next, the 22d inst., at the usual hours of Sunday service. June 21.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 6 P. M.

BOOKS FOR THE NASHOTAH MISSION WANTED.—Books for the Library of this Missionary School are greatly needed, particularly school books for the use of the Classical and English departments. Bishop Kemper furnishes the following list of works which would be very acceptable at the present time:—

Prideaux's Connexions; Butler's works, also his Analogy; Homilies of the Church; Palmer on Romanism; Gaston's Scripture Collections; Jerram and Wall on Baptism; Onderdonk and Barnes' Controversy; Murdock's Moshiem; Henry's Antiquities; Wheatly on Common Prayer; Palmer on the Church; Hooker's works; Barrow's works, and also his Treatise on the Pope's Supremacy; Hebrew Lexicon; Jacobs' Greek and Latin Readers; Latin and Greek Exercises; Leverett's Lexicon, and also his Tutor; Anthon's Classical works, any or all of them; Herodotus, Thucidides, and any other Leipsig classics; Psalter for Chanting; Bishop Brownell's Exposition of the New Testament; Bishop Horne on the Psalms; Paper, Slates and other articles of Stationery.

Any contributions either in books or money wherewith to purchase them, will be gratefully received, either at the Missionary Rooms, No. 281 Broadway, or by the Treasurer at his store, No. 139 Broadway, New York.

☞ A box will be dispatched for the Mission as soon as a sufficient number of books are contributed for the objects aforesaid. June 28.

CHURCH OF THE HOLY APOSTLES, Rev. Mr. Thayer, Rector.—A *third* service every Sunday evening, at half past 7 o'clock, in the Sunday School Building in 36th street, *near* the Institution for the Blind. The public generally are invited to attend. June, 1845.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M.

C. F. CRUSE,
June, 1845. 21 First Avenue.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.

B. C. C. PARKER,
June, 1845. 114 East Broadway, cor. Pike.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 25th of June, the Treasurer has received the following contributions:

From Christ ch, Indianapolis, a missionary station, per Rev S L Johnson, $15 12; Trinity ch, Northfield, Ct, per Rev Dr Holcomb, $30; Christ ch, Lexington, Ky, $15 50; Grace ch, Sheldon, Vt, $4 21; S S, 79 cts; Christ ch, Enosburgh, Vt, $4; Union ch, St Albans, Vt, $4 46; collected in St Bartholomew's ch, N Y, half, $33 66; through Edmund Wilcox, R A in Pa, from St James's ch, Philadelphia, $289 41; Female Bible Class, St Luke's ch, Phil, $10 12—299 53. Total, $407 27.

THOMAS N. STANFORD, Treasurer,
July 2, 1845. 139 Broadway, New York.

The Treasurer would earnestly appeal to the Church for funds. On the 1st inst. a quarter's salary became due to the Missionaries. So far from being able to meet a single demand for this, there is still due him more than $1500 on last year's account. Remittances are respectfully solicited as early as practicable, otherwise much distress and suffering will inevitably befall those who are laboring in our western regions, whose main dependence is upon the scanty stipend of the Society.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his last report of the 25th ult, has received the following sums:

Half collection, offertory pledges ch, June 19, meeting Board of Missions, $3 95; through Rev E F Berkley, Lexington, Ky, 3d annual payment, Ladies' Mis-Constantinople, $25; weekly offerings of children, $6—total, $31; All Saints' ch, New York, Rev B I Haight, rector, $85 69; half collection, St Bartholomew's ch, at sermon before Board of Missions, $33 65; S S St John's ch, education boy, Freeman Clarkson, Africa, $20; through Rev J Hazlehurst, from a communicant of Georgia, 1st annual payment of 5 years, for Africa, (to date from February last,) $40; Missionary box, New Orleans, for Africa, $5; Church of Evangelists, Phil, do, $1; Grace ch, Sheldon, Vt, half, $4 21; S school of do, half, 79 cts; Christ ch, Enosburgh, Vt, half, $4; Union ch, St Albans, Vt, half, $4 46. Total, $233 75.

J. SMYTH ROGERS, Treasurer,
New York, July 2, 1845. 69 Wall-st.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From a lady of St Paul's chapel, donation, $10; Sunday stores, do, $1; St John's ch, Kingston, Ulster co, Rev George Sayres, rector, $2 50. Total amount, $13 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street,
New York, July 2, 1845.

Received for P. E. Church Missionary Society for Seamen since last report:

H Ely, $5; St Thomas's ch, $50; St Paul's ch, Syracuse, $2; from annual subscribers—George Boyd, $2; John A Aspinwall, $5; S W Morris, $2; Isaac V Fowler, $2; Edward Y Higbee, $2; Lewis F Therasson, $2; a friend, $2; do, $2; David S Jones, $2; Henry Chauncey, $2; J W Alsop, $2; Thomas B Richards, $2; Sidney Mason, $2; W H Aspinwall, $2; Francis Burritt, $2; C W Van Ness, $10; W P Bleecker, $2; John Alstyne, $2; C C Moore, $2. Total, $106.

In addition there has been received for the building of a new Floating Church on the North River, one hundred and thirty-three dollars and forty-eight cents—and donations are earnestly solicited that the work may go forward.

B. S. THOMAS, Treasurer,
July 2, 1845. 23 William street.

HISTORY OF THE EPISCOPAL CHURCHES.

NO. V. of the above splendid work is now published containing two steel engravings, one of new Trinity, and the other of Stephen's Church. It also concludes the description of St. John's Chapel and commences that of St. George's. Price 25 cents.

HENRY M. ONDERDONK & CO.
July 5—4t 25 John st.

DICTIONARY OF THE CHURCH.—Containing an Exposition of the Terms, Phrases, &c. connected with the external Order, &c. of the Episcopal Church, by the Rev. William Staunton. Neatly bound in muslin. Price $1 25.

HENRY M. ONDERDONK & CO.,
July 5—4t 25 John street.

SPLENDID OXFORD PULPIT BIBLES.

D. APPLETON & Co. have lately imported

THE HOLY BIBLE, royal folio size, elegantly printed in very large bold type, bound in the best style, morocco extra. Price $45.

Also, a supply of the beautiful 4to size Bible, in all varieties of patterns. Price from $18 to $24.

June 28. 200 Broadway.

NEW ENGLISH THEOLOGICAL WORKS.

Just imported per Caledonia.

	$ c.
TAIT'S EXPOSITIONS of the Hebrews, 2v	7 50
Wingard's Review of the Church of Christ,	2 00
Sermons, by John, Bishop of Fredericton,	2 25
Hill's Practical Sermons on the Commandments,	1 88
Smith's Perilous Times of Christianity,	2 00
Henderson, on the Vaudois, 1v	1 88
Balmer's Pulpit Discourses, &c. 2v	5 00
Anderson's Annals of the Bible, 2v	8 00
Bennett's Principles of Book of Common Prayer,	4 00
Studies of the New Testament, by a Layman,	4 50
Times of Daniel, by the Duke of Manchester,	4 50
Howard's Eight Lectures on Puseyism,	1 00
An Analysis of Scripture History,	1 25
Lessons on Doctrine and Duty, 1v	0 63
Lectures to Young Men on Religion, &c.	0 75
Remains of Dr. Dickinson, Bishop of Meath,	5 50
Practical Sermons, by English Dignitaries, v1	2 75
Giotti's Chapel in Padua, folio,	2 50
Anderson's History of the Colonial Church,	4 00
Hutchinson's Letters and Character,	1 50
Knox's Select Writings; with Life, 1v	1 00
Stephens's Church of Scotland, 4v	4 00
North British Review, No. 1 to 5, each	1 25
Becon's Prayers and other Pieces,	4 00
Payne's Lectures on Original Sin,	3 50

Imported and for sale by
June 28. WILEY & PUTNAM, 161 Broadway.

From the Tribune.

Saturday Night Thoughts.

BY MRS. E. J. EAMES.

The Six days' work is done.
The harsh realities, the tough turmoils,
The close consuming cares, the tasking toils
That hang around one's feet in cankering coils—
Their weekly course is run.

Sit thou in Sabbath peace;
Compose thy weary limbs in languor sweet;
Fold thy tired hands and rest thy faltering feet—
O, gratefully this mortal frame will greet
From care a short release.

Wipe from thy dusty brow
"Careful and troubled about many things;"
Unloose the cumbrous house-work robe which clings
So closely that the struggling spirit-wings
Hang heavily and low.

Still on thee, on thee yet
The spirit of despondency is strong;
Still crowding cares unto thy lot belong;
Still must thou strive with outward ill and wrong,
And many a vain regret.

O, hurried life of mine!
How "few and far between" thy dreaming hours!
How shouldst thou turn aside to gather flowers
From fairy-land, when on thy human bowers
The sun forgets to shine!

My yearning, yearning heart!
Is this intense aspiring to be free
A happy or a mournful thing for thee?
For, O! it hath but little harmony
With earthly lot and part.

Yes, there *is* pain in this
Most passionate longing to o'erreach the clay—
This exile-thirst which stronger grows each day
To take the morning-wings and flee away
To realms of purer bliss.

And yet, not all in vain!
Do not these cravings in the haunted breast
Whisper the soul, "Lo, this is not your rest;
A new existence, in a home more blest,
Is yours to gain?"

A home of such deep peace
As eye ne'er saw, nor hath it entered e'er
Man's heart to dream of that celestial sphere
Where God's own hand shall wipe away each tear
And bid all sorrows cease!

Then strive, O, still strive thou
To keep, amid life's weary wearing din,
Polished and pure the immortal gem within—
So thou ere long that perfect rest shall win
Unrealized below.

And now o'erwearied one,
With thy last waking thoughts give thanks to Heaven
That to earth's toiling children He has given
A holy pause from care—that this seventh even
Findeth thy labors done.

Ask Him to lift thy heart
With all its human yearnings from the dust;
To strengthen thy weak soul, and fix its trust
Firmly on Him—and with the perfect just
Give thee thy better part!

From the English Churchman.

Cambridge Camden Society.

SIR,—I am favored with a communication from you, and other members of the University of Cambridge, urging me to remove my name from the Camden Society: and to concur in a statement grievously censuring the conduct of its late and present executive.

It is doubtful, upon the face of the documents sent me, whether you and your coadjutors have actually withdrawn from an association, from which beyond all controversy, you have been a sound discretion and so quitted it, your missive becomes a mere piece of officious and gratuitous intermeddling with matters with which you have no concern. If you yet remain within its body "*intus nomine foris cordibus*," I have yet to learn by what maxims of Christian courtesy, good manners, or legal rectitude, you can justify the formation of an internal cabal, to compass its disorganization and destruction by methods unknown to its constitution, and inimical to the first principles of order. I doubt much whether you have not already subjected yourselves to an indictment for a conspiracy. Be that as it may, of this much I am certain, that most of your allegations are incorrect in point of fact, and almost libellous in intention.

It is not true that any prelate has "passed any public censure upon the Society." Dissatisfaction was expressed by an individual Bishop at one most insignificant matter—the design of a portion of the seal—a dissatisfaction founded, as you well know, upon an unaccountable misapprehension of facts and applicable, if at all, as well to the corporate seal of Ely, as to the window now erecting, or about to be erected there—to the carriage of George the Fourth; to the Anglican Calendar itself; and, so far as regards the blessed Virgin, to the stained windows of Exeter, and every other cathedral in the kingdom. Where then is the "censure" of "the Society?" If no other be produced, your charge resolves itself into a mere groundless calumny, deserving no further notice.

You next complain, or rather insinuate, that the course of operation of the Committee and of the Society, had deprived it of its ecclesiastical and academic patrons. Is this so? Are the three or four bishops who have withdrawn all its ecclesiastical, yourselves, gentlemen, all its academic patrons?—or do not a yet larger number of the episcopal order, hundreds of the clergy, and other dignified and accomplished members of the University, yet remain its supporters? You thus disingenuously predicate, universally, that which is true, but partially, of a small, but noisy minority;—and what is this but a garbling and misrepresenting of facts?

You next authoritatively inform me, that you consider the position heretofore taken, and still maintained, by the Committee and the majority of the Society, "to be pregnant with evil, and alike disrespectful, to the authorities of the Church and University," and therefore that you have determined to withdraw from it.

I will not stop to inquire who constituted you my mentor in these matters; in the wisdom of your conclusion I entirely coincide. But if I may venture in all humility to differ with premises so dogmatically propounded, I deny that in forming that conclusion, profound as may be your exclusive respect for the Church and academic body, and admirable as may be your discretion in this matter, you are at liberty thus arrogantly to cast a slur upon myself and the many distinguished persons, clerical as well as lay, who mean to pursue a different course. Many of the authorities of the Church and University are now Camdenians. You, then, are maligning the very individuals whom you volunteer to defend. Your denunciations of a disregard of academical order fall innocuously upon myself and scores of others who owe your Alma Mater no allegiance. But as a member of the University of Oxford, I may safely aver, that a charge of disrespect to that learned body, founded on the fact of belonging to a Society not patronized, indeed, by the Heads of Houses, yet fully permitted by the Statutes, if preferred even against an Undergraduate, much more if against a Master of Arts, who is not obnoxious to the ordinary discipline, would there be treated as a mere captious cavil, and meet with all the contempt it merits.

But it seems the acts of the Society and its Committee are disrespectful to the Church, notwithstanding the numerous episcopal, ecclesiastical, and lay supporters, it yet musters! Your proof of this I in vain inquire for;—at a distance from the scene of action, and not in party secrets, I regard with wonder and astonishment such an accusation;—I joined the Society from a profound feeling of love and respect for our spiritual Mother; with an earnest desire—hand in hand with the Bishops, to aid in the restoration of the beauty, ornature, and dignity, of the temples of God, by Christian Ezras and Nehemiahs in this our Judæa. I am not conscious of having abandoned those sentiments;—and my belief is, that the fulfilment of these purposes has been steadily and faithfully pursued by the Committee, with the most laudable industry and perseverance, and with a close adherence to the objects for which the Society was originally founded.

For what were those objects? THE PROMOTION OF GOTHIC ARCHITECTURE, AND THE BUILDING, RESTORATION, AND PRESERVATION OF CHURCHES AND OTHER ECCLESIASTICAL MONUMENTS UPON THE PRINCIPLES OF THAT PARTICULAR STYLE. You, then, with your notions, had clearly no business ever to belong to such an association, which assumed for its fundamental position that in the glories of the medieval period was to be found the Christian perfection of this noble art, and neither in the rudeness of the primitive, nor in the meanness and irreverence of a later age. By a necessary consequence, the construction, arrangements, and symbolism of the middle ages, not that of early or of modern times, were to be recommended and supported. If you entertain a different opinion, and prefer the conventicle to the cathedral, the wattled shed (and would that the wattled shed might be restored, if we could revive the faith which dwelt there) to the solemn minster, you are at perfect liberty to act accordingly. But revile not those who are deeply convinced that the honor of God's house, and the dignity and reverence of his worship will be promoted by far different means.

It is my firm intention to give the Cambridge Camden Society and the present Committee my most earnest and zealous support. And I shall do so with no less alacrity when those unnatural and supposititious sons, who, with more than the pertinacity of Sanballat the Horonite, labor to cripple its exertions and frustrate or misdirect its aims, shall have banished themselves from its bosom.—I am, Sir, yours, &c.

JOHN DAVID CHAMBERS.

6 Old-square, Lincoln's-inn,
The Restoration of Charles II., 1845.

Sacred and Service Music.*

Purely vocal composition† offers the most decent and appropriate form in which the art can be employed in public worship. There is an appearance of spontaneity and sincerity in the union of many voices, which is dissipated by the intrusion of instrumental adjuncts.

At all events, one fact which may, we think, be regarded as a deduction from the above, is past question—namely, the decline of Catholic service-music in proportion as the powers of the orchestra were evoked, and the fascinations of rhythmical melody were developed. As its most perfect vocal expression, we must, of course, point to the works of Palestrina the immortal. Before he appeared, the conceits of the contra puntists (musical Doctores Seraphici!) had disfigured the service of the Romish Church. Every manner of foppish device and quibble had been encouraged. The service writers had fallen into a euphuism, as heartless and indecent as would have been the phrases of "The Grand Cyrus," or the epithets of the "Anatomie of Wit," employed in pulpit oratory. It had become an absurd fashion with them, to popularize (as they fancied) their productions by basing the latter on some secular theme; and though modern ears might hardly be able to distinguish this from the warranted Gregorian chant, the scandal was none the less among pastors and congregations, who had better trained ears if not more sensitive consciences—so constant has been the tendency of human invention to fall below the dignified and becoming simplicity of true devotion when approaching the altar! How far Pope Marcellus's angry denunciation of all this musical furbelow and phylactery work—how far the intrinsic vigor and clear-sightedness of his own genius, led Palestrina to rise superior to it, may be now hard to determine. That the Raphael of religious music had the power of moving as fantastically as the most conceited of the punster-troop, he left abundant proof in his Mass on the melody of "L'Homme Armé." We may gather some testimony to his force of will, no less than to his versatility, from his forbearance and change of style; for, in truth, there are fewer instances of such metamorphoses among the musicians than among the painters. To take an extreme instance, the mysteries of Beethoven's posthumous compositions are indicated in his earliest works. Haydn marched forward from discovery to discovery, but did not re-construct himself. Bach could assume the French humor: but the plain solid German Cantor is ever seen, however Gallican be the point-device ornaments, he is pleased dramatically to put on. But, viewed in comparison with the frigid and painful exercises, claimed as works by contemporary musicians—and of which, as has been said, he, too, left so notable a specimen—the creations of Palestrina establish a new genus. They have a melodious flow, without that rhythmical recurrence which is always dangerous in the Church,—a magnificence of progression, without those cumbrous contrivances, which the eye respects but the ear repudiates,—a richness and ease and solemnity of harmony instinct with all the luxurious sweetness of the south; yet severe withal, clear of all those voluptuous allurements which the Southerns are so apt (like the Orientals) to introduce into their temple service. No coldness, no formality, no repulsive antiquity is there; yet the artist of to-day, who tries to emulate their style, will feel, however high he can raise himself, that the writer's mind was pitched at a point of devotional earnestness, which is, perhaps, impossible of attainment in times like our own. He will regard them as his brother the painter regards the pictures of Fra Beato. At first it may seem as though it would be no hard matter to reproduce his saints and cherubim, with all the modern additions of *chiaroscuro*, perspective, and multiplication of accessory details; but we rather imagine, that a closer acquaintance will bring on so reverent and deep a sense of the beauty and holiness of spirit which makes its way through to the outer forms, that he will forbear attempting the feat.

The music of Palestrina is heard in these days, and especially in this country, at a heavy disadvantage. Did we stand at the same point of belief as those for whose edification it was composed,—could it enter Protestant or even Catholic spirits with the same persuasion as of old—not speaking to them as in a dead language, in the comprehension of which, the excitement of curiosity now claims its part as well as a reverent and devotional contemplativeness—the traditional manner of its performance is lost, or its echoes only faintly linger in the Papal chapel at Rome. We need not quote the well-known effects produced by Allegri's "Miserere," to illustrate the importance of these traditions—inasmuch as that performance must be in great part scenic, depending upon adventitious aid and extraneous associations—the music in itself revealing none of those powers to move, which it has so notoriously exercised. But so imperfect were the early forms in which music was transcribed—so large an amount of general and local knowledge was demanded of those directing its execution—that if we allow no greater help than is confessedly given to Handel by those who have his secret, it is easy to believe that the anthems and masses of Palestrina possessed a grandeur—nay, and also a variety of beauty when executed in Italy, of which we have little idea. And indeed the swell of many voices upon a single chord,—the march of a *crescendo* through one of those clearly defined and stately phrases, he so loved to give out,—the graduated *diminuendo* and *rallentando*, which the baton of a well-trained conductor could enforce, are, perhaps, things to be perpetuated by memory, rather than indicated by direction-marks. But beyond all other music, almost, must the grand compositions of Palestrina and his school lose, by the transfer so frequently made of them from the church (we had written the *basilica*) to the spiritual concert;—they are so *intensely devotional*. If we do not add, so mystical in their religious beauty, it is because we feel that the epithet is liable to misuse, when applied to Music. Grave doubts, indeed, may be entertained, whether the art be susceptible of the infusion of that most exquisitely fine and thoughtful spirit, which has given meaning and a character to one school of the sacred painters. The *maestro* who ventures too deep a dive, or too aërial a flight, will too often find that the only language left for the utterance of his conceptions, is either so darkly obscure, or so fantastically sublimated, that he is fain to trust to the hearts of his hearers for that profound thoughtfulness, that divine exaltation, which a Fra Beato and a Francia can communicate to their gazers. Beyond all graces in music is clearness. We know that in making this avowal we are exposing ourselves to misconstruction: that there are many under whose critical shelter we are proud to range ourselves—who hold the more secret and impalpable workings of faith, admiration, and enthusiasm, to lie especially within the province of the composer,—who will take, as it were, the wings of the morning and fly to the most remote hemispheres, in search of the idea which has presided over his combinations; and inasmuch as, indeed, they see further than ourselves, they have our sympathy and our respect. But, on the other hand, self-conceit is apt to whisper, that the art has its boundaries in the vagueness of its language, paradoxical though the assertion seem; and that no instance remains of a grand musical composition relished by the few, which has not had a warmer acceptance with the many; and adds, that this last [illegible] witness against those who demand for music of the most spiritual order, as fine an exercise of metaphysical or imaginative subtlety, as finds its audience and its recognition in the works of the highest of poets, and the most contemplative of painters.—*Ib.*

* From an interesting article in the "New Quarterly Review," No. 6.

† It is hardly needful to point out the reservations and exceptions admitted by the above definition. In all cases where the accompaniment is subordinate, the music is essentially vocal. Handel, for instance, is more vocal than Sebastian Bach—"The Messiah," than "The Creation." Thus again, the organ, as the most vocal of all instruments, is vindicated as placed by right, no less than sympathy, in a holy edifice—some support, if not relief, to the voice being from time to time necessary; and the serpent or bassoon (the orthodox alternatives,) being too limited and too liable to grotesque misuse, to satisfy ears one remove beyond the influence of the most exclusive monkish traditions.

From the English Churchman.

Secession from the Church.

SIR,—The two last numbers of the *English Churchman* have given to my mind a lamentable confirmation to reports which are rife among us, that further secessions from the English Church may be daily looked for, in quarters of high and influential position, and that further opportunity will be given to the enemies of our Church, (as portrayed in her Liturgy,) to denounce the original movement as a device of Satan, and to startle, and perhaps drive back, some who have hitherto joined in heart and prayer in an endeavor to recover the old paths, and to reproduce our Church practically in all her reality and vigor. The force and excellence of your correspondent's remarks upon these looked-for secessions in your last number will have anticipated the suggestions of many of your readers' minds upon the "want of *faith*" in those contemplating such a course. That "one soweth, but another reapeth," was shown with peculiar force in the history of the rebuilding of the second Temple at Jerusalem; and thus the daily services of our Church during only the last week, while they have tended much to calm my mind, and to teach me to entertain a firm reliance upon Him who is the Head of the Church, and to whom a thousand years are but as yesterday, seem to appeal to those who are broken down by the contest and sick at heart at the present aspect of affairs, to forbear a little longer, and prayerfully and faithfully to await His time.

Deeply do I,—and I assuredly believe thousands besides—sympathise with those holy men who have resuscitated the vitality of our Church. There is due to them, and to one in particular, a debt which never can be repaid. Layman as I am, I and my fellow laymen (an array of no inconsiderable number) can only offer up our prayers to the Fountain of all Truth to guide and keep him unto the end; for our obligation to him is beyond calculation. But should these secessions be effected, must it not unavoidably create misgivings in the minds of many true sons of the Church, that this revived teaching is to be suspected if it thus unavoidably terminates in the Romish Church—a Church in which unquestionably some doctrinal errors of a deep dye are taught and enforced by anathema, although it doubtless does carry out some of the discipline of our own Church which we at least behold only in her written records?

What! is there grounds only for despondencies and despair? The rulers of the world and the temporal Head of the Church are doubtless against us—but so they were against "Zerubbabel and his fellow laborers" at the rebuilding of the Temple. Has nothing been effected during the last twelve years? How many hundreds have gone forth from Oxford ready to sow the good seed? How many thousands have been taught truths previously kept out of sight, and not suspected? and of how many tens of thousands will not each of these several classes become the centres, thus irradiating out into countless circles, doctrines and opinions, attested by our Church and to be discovered and traced in the writings of the earlier ages. When this movement commenced, our episcopate had been shorn in a wholesale manner; but since better things have been regarded, our episcopate has been largely increased. Who that witnessed the consecrations in Westminster Abbey in August, 1842, and who that considers the subsequent colonial episcopates which have been founded, can say that the Church of England is going backward, or who can doubt her title to be a true Church when remembering that she has numbered amongst her sons, such men as Bishops Jewell, Ken, Nelson, Andrewes, Taylor, Hammond, and many others?

But I will not longer enumerate the points of positive amendment during the last twelve months, believing, as I firmly do, that before we can thoroughly revive, the Church must submit to far more discouragement than any yet received, even from her own bishops. The present generation must in due time pass away, and then, perhaps, may commence some flickering appearances of future doings. The schoolman is not always the soundest discerner of truth, a spirit of investigation and inquiry pre-supposes *some* extent of question or doubt, and the human mind cannot always escape the consequence of continuous questioning as to "what is truth." Let us hope that the parties will wait a little longer, and not imitate Pilate, and "go out," until the answer has been vouchsafed.

I am, &c. R. F.

JUST PUBLISHED
By the General Prot. Episcopal S. S. Union,
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REV. R. T. HUDDART'S CLASSICAL AND COMMERCIAL BOARDING AND DAY SCHOOL—Fourteenth street, between University Place and Fifth Avenue.
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Further information as to course of study, and other particulars interesting to parents, may be obtained on application to Mr. Huddart at his residence in Fourteenth street. The number of Day [illegible] and *Day Boarders* being limited, vacancies will be filled as they occur; there are at present some vacancies in the Day School and several in the Boarding School, both departments being entirely distinct from each other.
TERMS—For Boarders, $300 per annum, (without accomplishments,) *Day Boarders*, $50 per quarter; *Day Scholars*, $30 per quarter. June 7—3mis

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,
The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office. ASA L. SHIPMAN,
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THE BOOKS OF COMMON PRAYER, comprising, 1. The First Book of Edward VI. dated 1549. 2. The Second Book of Edward VI. dated 1552. 3. The First Book of Queen Elizabeth, 1559. 4. King James Book as settled at Hampton Court, 1604. 5. The Scotch Book of Charles I., 1637. 6. King Charles the Second's Book, as settled after the Savoy Conference, 1662. The six volumes—price $100.
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The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.
The government shall be strictly parental.
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REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.
June 29—yly W. H. PADDOCK.

FRENCH AND ENGLISH SCHOOL.
REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.
Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.
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It is designed to make this a school of the highest character. Every facility for pursuing all the solid and ornamental branches of female education will be afforded. Strict attention paid to the moral and religious improvement of the pupils.
The next term will commence on the first Wednesday of May next. Terms: for Board, Tuition, &c. $200 per year, payable quarterly in advance.
Circulars containing a full description of the arrangements of the school may be had at the office of the Churchman.
EDWARD COOPER, A. M.,
Sing Sing, April 15, 1845—tf. PRINCIPAL.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.
From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,
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FROM the *Norfolk (Va.) Courier.*—"The New Organ lately erected in our city by Mr. GEORGE JARDINE, of New York, was on Wednesday afternoon, fully tested in the presence of a select and numerous auditory. The exhibition was as creditable to the builder, as gratifying to all who were present, and elicited the warmest approbation. We cannot hesitate to pronounce it a *splendid* instrument. It combines the excellencies of finished workmanship, great variety of tones, and exquisite expression, in a wide range of twenty stops; of a principal and minor organ whose powers may be united at will. And so happily subdued are even the sonorous depths of its largest pedal pipes, and so sweetly modulated its treble, that no harsh, ungrateful sound vexes the hearer, and detracts from the flood of melody. We were struck with the fine effect of the swell; in the Dulciana, Flute Hautboy and Trumpet; whilst in the Open Diapason, the imitation of the French Horn was admirable. Exclusive of his other merits, Mr. Jardine possesses peculiar ability in *voicing* his organs," &c. &c.
Mr. Jardine professes to manufacture Organs, large and small, very superior to most of those made in this city, and he respectfully solicits a continued patronage.
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ORGANS.—The subscriber offers for sale the following Organs, viz:
One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.
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Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.
Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.
Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.
Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.
Also two elegant parlor organs, in Mahogany polished cases.
Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.
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WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.
Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.
Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.
All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.
Superior Seraphines, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.
*** Orders may be left with, or inquiries made of
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TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.
The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.
November 9—tf

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